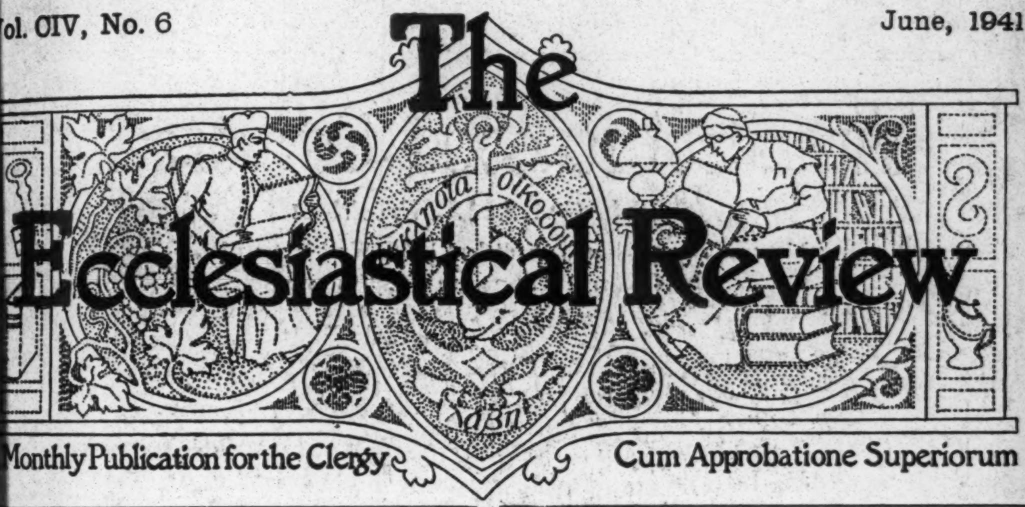
Vol. CIV, No. 6 June, 1941



The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered as Second Class Matter, July 2, 1904, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of February 28, 1925. Authorized March 5, 1930.
1722 Arch Street, PHILADELPHIA

(Title-page, Contents and Index to Volume CIV go with this number.)

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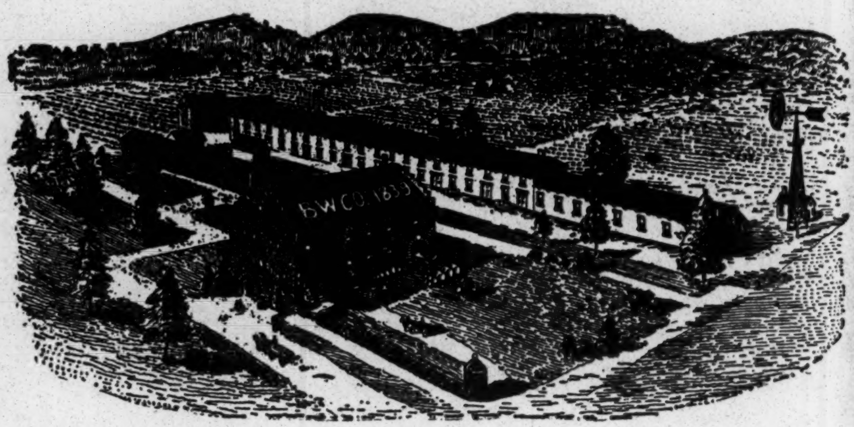

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THE

ECCLESIASTICAL REVIEW

VOLUME 104.—JUNE, 1941.—NO. 6.

CHARITY, DIVINE FRIENDSHIP.

THE concept of charity as divine friendship presents a most interesting and salutary study, not only because of its intrinsic beauty and worth but also because of its place in the history of theology.

To St. Thomas Aquinas must be given the credit of bringing into focus the implicit teaching of Sacred Scripture that charity, joining God and the righteous, is friendship in the strictest sense of the word.[1] Durandus is alone among theologians in his denial of this teaching, which today, at least, is accepted as certain. That God wills to enter into a pact of true friendship with all men, that He is the friend of the righteous, those in the state of sanctifying grace, is the evident teaching of Sacred Scripture and a dogma defined by the Council of Trent.[2] That this friendship is charity is theologically certain.

All Sacred Scripture is a record of God's friendly love of man. God's works of friendly love are coextensive with the supernatural works of His magnificence. Man's supernatural re-creation is inexplicable except in terms of divine friendship. "By this hath the charity of God appeared toward us, because God hath sent his only begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. . . . Let us therefore love God, because

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[1] Cf. J. M. Keller, O.P., *De Virtute Caritatis Ut Amicitia Quadam Divina, Xenia Thomistica,* Rome, 1925, Vol. 2, p. 234.

[2] Sess. VI, Chap. 7, D. B., 799.

God first hath loved us."[3] The Incarnation, the Redemption, the Church, the Sacraments, and especially the Holy Eucharist, are precious and efficacious tokens of God's friendship for man.

If the Old Testament teaching concerning the fatherhood of God means anything at all, it means that God wills to be the friend of man, that He is the friend of the righteous. In the Old Testament, only individuals of outstanding sanctity are actually called " friends of God." Thus Moses and Abraham are referred to as God's friends.[4] Then, however, the law of fear rather than the law of love was uppermost. Thus, it can be said that although all the righteous of the Old Law were really God's friends, only God's friends par excellence were called His friends. By the same token, it is our custom today to designate as " saints " only those of eminent sanctity or those who are already in heaven, although in the terminology of the New Testament all who have God's grace are " saints."

In the New Testament all the righteous are frequently called the friends of God. " You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you."[5] "And I say to you, my friends."[6] Moreover, the righteous are referred to as " fellow citizens with the saints, and the domestics of God,"[7] as having " fellowship " with God,[8] as those whose father is God,[9] as those whom Christ loves with a love similar to the love between husband and wife.[10] Such Scriptural expressions are surely another way of saying that God loves man with the love of friendship.

There is no denying the fact that wherever in Sacred Scripture explicit mention is made of divine friendship it concerns rather God's love of man than man's love of God. But since the divine friendship mentioned is true friendship, it necessarily implies man's friendly love of God. For there can be no true friendship where the love is not mutual. God's friendly love of man without the possibility of man loving God as a friend is therefore inconceivable. As St. Thomas puts it, "God by loving us makes us lovers of Himself."[11] It is a legitimate conclusion, therefore, that because God deigns to love the righteous as friends, the charity which God by thus loving them pours forth in their hearts, enabling them to return His love, is true friendship.[12] "Our souls are thrown open to God; God has thrown Himself open to us. More than that, the love of God has put something positive within that soul of ours. His is a creative love; and the creation of His love within us is called the habit of charity."[13]

---

[3] I John, IV, 9, 10, 19.

[4] Exodus, XXXIII, 11; II Kings, XX, 7; Judith, VIII, 22; Isaias, XLI, 8.

[5] John, XV, 14, 15.

[6] Luke, XII, 4.

[7] Eph., II, 19.

[8] I John, I, 3.

[9] John, XX, 17.

[10] Eph., V, 25.

The Fathers of the Church do not seem to have proposed clearly the conclusion that charity is friendship in the strictest sense of the word. However, they were more concerned with passing on to posterity the integral deposit of faith, and with inculcating the precepts and counsels of charity than with proposing theological conclusions distinctly and scientifically, and accurately determining the precise nature of charity.

It is remarkable that, of the Scholastics, St. Thomas was the first clearly to draw out of Sacred Scripture its teaching on the nature of charity as divine friendship. St. Albert the Great and St. Bonaventure, it is true, did not pass over the question entirely, but their treatment of the question consists only of somewhat vague allusions to it.[14] Perhaps it was the great respect of the Scholastics for the early Fathers that made them hesitate to set forth this conclusion, which could not be found clearly stated in patristic writings.

St. Thomas treats *ex professo* of the nature or essence of charity in two places: in the third book of his commentary on the Sentences of Peter Lombard (d. 27, q. 2, a. 1), and in the *Summa Theologica* (II–II, q. 23, a. 1). Though arriving at his conclusion by different methods of reasoning in the Sentences and in the *Summa*, his solution in both places is that "*caritas*

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[11] *In Johann.*, c. 15, lect. 3, n. 1.

[12] Cf. Rom. V, 5: "The charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us"; Council of Trent, Session VI, Chap. 7, D. B., 800: "*per Spiritum Sanctum caritas Dei diffunditur in cordibus eorum, qui justificantur, atque ipsis inhaeret.*"

[13] Farrell, O.P., *A Companion to the Summa*, Vol. III, p. 66.

[14] St. Albert, III Sent., d. 29, a. 4; St. Bonaventure, III Sent. d. 27, *in fine;* d. 28, a. un, q. 1.

est quaedam amicitia hominis ad Deum." It will be noted that St. Thomas is speaking not of God's charity for man but of man's charity for God.

In the Sentences, St. Thomas uses a *quia* demonstration. In effect, his argument is this: Charity must belong to the most excellent genus of dilection. Since, therefore, the most excellent genus of dilection is friendship, charity must be friendship.

> Dicendum quod amor est quaedam appetitus quietatio, ut supra dictum est. Unde sicut appetitus invenitur in parte sensitiva et intellectiva, ita et amor. Ea autem quae ad sensitivum appetitum pertinent ad intellectivum transferuntur, sicut nomina passionum. Quod autem appetitus intellectivi est proprium, sensitivo appetitui non convenit, ut nomen voluntatis. Et ideo amor in utroque appetitu invenitur. Et secundum quod invenitur in appetitu sensitivo, proprie dicitur amor eo quod passionem importat; secundum autem quod invenitur in intellectiva parte, dicitur dilectio quae electionem includit quae ad appetitum intellectivum pertinet.
>
> Nihilominus nomen amoris etiam ad superiorem partem transfertur; nomen autem dilectionis ad inferiorem nunquam. Omnia autem alia nomina quae ad amorem pertinere videntur, vel includuntur ab istis, vel includunt ea quasi addentia aliquid supra dilectionem et amorem.
>
> Quia enim amor unit quodammodo amantem amato, ideo amans se habet ad amatum, quasi ad seipsum, vel ad id quod est de perfectione sui. Ad seipsum autem et ad ea quae sui sunt, hoc modo se habet ut primo velit sibi praesens esse quidquid de perfectione sua est. Et ideo amor includit concupiscentiam amati qua desideratur ipsius praesentia. Secundo, homo alia in seipsum retorquet per effectum et sibi appetit quaecumque sibi expediunt. Et secundum quod hoc ad amatum efficitur, amor benevolentiam includit, secundum quam aliquis bona amato desiderat. Tertio, homo ea quae sibi appetit, operando sibi acquirit. Et secundum quod hoc ad alium exercetur, beneficentia in amore includitur. Quarto, homo ea quae sibi bona videntur implere consentit. Et secundum quod hoc ad amicum fit, amor concordiam includit, secundum quam aliquis consentit in his quae amico videntur: non quidem in speculativis, quia concordia in his, secundum Philosophum, IX Eth., ad amicitiam non pertinet, et discordia in eisdem esse potest sine amicitiae praejudicio, eo quod in his concordare vel discordare voluntati non subjacet, cum intellectus ratione cogatur.

> Amor tamen super quatuor praedicta aliquid addit, scilicet quietationem appetitus in re amata, sine qua quodlibet praedictorum quatuor esse potest.
>
> Sunt etiam quaedam quae super amorem vel dilectionem aliquid addunt. Amatio enim addit super amorem intensionem quamdam amoris, quasi fervorem quemdam. Amicitia vero addit duo: quorum unum est societas quaedam amantis et amati in amore, ut scilicet mutuo se diligant et mutuo se diligere sciant; aliud est ut ex electione operentur, non tantum ex passione. Unde Philosophus dicit quod amicitia similatur habitui, amatio autem passioni. Sic ergo patet quod amicitia est perfectissimum inter ea quae ad amorem pertinent, omnia praedicta includens. Unde in genere hujusmodi ponenda est caritas, quae est quaedam amicitia hominis ad Deum per quam homo Deum diligit et Deus hominem; et sic efficitur quaedam associatio hominis ad Deum, ut dicitur I Joan., 1, 7: Si in luce ambulamus, sicut et ipse in luce est, societatem habemus ad invicem.[15]

Having thus determined that charity is in the genus of friendship, the Angelic Doctor, in the response to the seventh objection of the same article, further demonstrates that its specific difference consists in being a friendship of man with God.

> Ad septimum dicendum quod caritas est amicitia, sed aliquid addit supra ipsam, scilicet determinationem amici; quia est amicitia ad Deum omnibus pretiosior et carior.

In the *Summa,* St. Thomas completed and perfected his teaching that charity is a certain friendship of man with God. His argument in the *Summa* is of the *propter quid* variety, a demonstration showing not only that charity is friendship, but also why it is friendship. He enters more intimately into the nature of both charity and friendship and points out wherein the two coincide—in love based on the common ground of the same (analogically) specific life. The argument can be summarized as follows: Friendship is mutual benevolent love founded upon some common ground; since, therefore, God and the righteous have common ground in divine beatitude, upon this common ground a certain friendship must be founded; but this is charity, for charity is love begotten by man's fellowship with the Son of God; therefore charity is a certain friendship of man with God.

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[15] III Sent., d. 27, q. 2, a. 1, Resp.

> Respondeo dicendum quod secundum Philosophum in 8 Ethic. c. 2, n. 3, non quilibet amor habet rationem amicitiae, sed amor qui est cum benevolentia: quando scilicet sic amamus aliquem, ut ei bonum velimus. Si autem rebus amatis non bonum velimus, sed ipsum eorum bonum velimus nobis sicut dicimur amare vinum aut equum aut aliquid hujusmodi, non est amor amicitiae, sed cujusdam concupiscentiae: ridiculum est enim dicere, quod aliquis habeat amicitiam ad vinum vel equum. Sed nec benevolentia sufficit ad rationem amicitiae, sed requiritur quaedam mutua amatio; quia amicus est amico amicus. Talis autem mutua benevolentia fundatur super aliqua communicatione.
>
> Cum igitur sit aliqua communicatio hominis ad Deum secundum quod nobis suam beatitudinem communicat, super hac communicatione oportet aliquam amicitiam fundari. De qua quidem communicatione dicitur I Cor., I, 9: "Fidelis Deus, per quem vocati estis in societatem Filis ejus." Amor autem super hac communicatione fundatus est caritas. Unde manifestum est quod caritas quaedam amicitia est hominis ad Deum.[16]

St. Thomas, as Aristotle before him, therefore requires three conditions for friendship: benevolent love, mutual love, and some common ground. The first two conditions are set forth as intrinsic constituents of friendship, the last, the common ground, as its basis. Treating the first of these requisites, benevolent love, he carefully distinguishes it from the love of concupiscence. Evidently he wished at the very outset of his tract on the theological virtues to forestall any confusion of the benevolent love of charity with the concupiscible, though supernatural, love sufficient for supernatural hope.

Regarding the second requisite, mutual love, Father Farrell has this to say: "We would never have dared to use the word friendship in relation to God if He Himself had not done so first, if He had not come among us and lived familiarly with us. Now we are friends of God in the strictest sense of the word. There is between us and God a mutual, unselfish love. It is to be understood, however, that God does not putter about the wreckage of human nature looking for something of good to love. . . . God's love does not discover good, as ours does; it creates the good it loves. In other words, on God's side this friendship is effective, creative; He loves us that He might make us good. On our side, the friendship is not effective but affective; it confronts us with all that is desirable. We love Him because in Him we see, in its full perfection, all that we have seen merely mirrored, imaged, in the world about us, even in the world of men and women. It is not too difficult to see the unselfish love on both sides of this friendship between God and man." [17]

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[16] II–II, q. 23, a. 1, c.

The English Dominicans have translated the *communicatio,* the third requisite for friendship placed by St. Thomas, as communication, which does not help greatly, to be sure. Keeping in mind that St. Thomas places this *communicatio* as the foundation upon which friendship is built, and considering the texts in which he uses the word as synonymous with *convenientia,*[18] or *similitudo,*[19] it becomes evident that the word is to be understood not in the transitive sense of a communicative action, as some of St. Thomas' commentators believe, but rather in the intransitive sense of a likeness or agreement in some form or perfection. Father Farrell's translation of the word as " common ground " is apropos.[20]

In the latter part of the article in question, St. Thomas argues from the existence of the foundation of divine friendship in the righteous to the existence of divine friendship itself in them. Because the righteous, he argues, have a certain common ground with God, God's own life, friendship must necessarily follow between God and them, especially since *fidelis est Deus.* Hence God, calling the righteous into His fellowship by allowing them to share His life, thereby implants in them the seed from which friendship must flower. And since His works are perfect, through the Holy Ghost He infuses friendship, or charity, into their hearts.

In St. Thomas' concept of charity, divine beatitude is the proximate basis, sanctifying grace the more remote basis of divine friendship in us. The proper and proximate basis of friendship is not any likeness or agreement, but one arising from the same specific life, one of, at least, proportional equality. This specific likeness is to be found in divine beatitude participated in by us imperfectly in this life, perfectly in the life to come. For beatitude is the perfect good of an intellectual nature,[21] and divine beatitude is God's own life, consisting principally in the perfect contemplation and fruition of His infinite essence. We participate in this life of God formally, physically, and objectively, though analogically, by our elevation to the supernatural order. This participation is perfect in heaven through the beatific vision and consequent perfect fruition. We on earth participate properly and primarily in God's life through the theological virtues of faith, hope, and charity, which are a beginning here below of the perfect vision and perfect fruition of heaven.

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[17] Farrell, *op. cit.*, pp. 64, 65.

[18] *Summa Theol.*, I, q. 4, a. 3; Contra Gent. IV, 84.

[19] *Summa Theol.* I–II, q. 27, a. 3, q. 28, a. 1, ad 2.

[20] Farrell, *op. cit., loc. cit.*

The formal object of faith is God as the First Truth. Its formal object *quo*, or motive, is the authority of God revealing, who can neither deceive nor be deceived. Through faith, therefore, we know God "through a glass in a dark manner." Nevertheless, we truly know Him as He is in Himself, and thus even here on earth participate imperfectly in the beatific vision. The formal object of hope is God as objective eternal beatitude, inasmuch as it connotes formal eternal beatitude. The motive of hope is God, all-powerful and faithful to His promises, who in His mercy will give us eternal happiness and the means to attain it. Hope perfects the will's act of intention and urges us onward to God, our final beatitude. The love accompanying hope, therefore, is a love of chaste, supernatural concupiscence. Our assimilation to God is far more perfect through charity. The formal object of charity is God, the Highest Good. Its motive is God, the Highest Good, who is to be loved as a friend. Charity perfects the will's act of volition, or perhaps better, the will *in quantum voluntas est*. Through charity we love God benevolently as another self. Thus it is that through the theological virtues the formal object of our true earthly and perfect heavenly beatitude is substantially identical. Hence faith, hope, and particularly charity, operative habits all, confer divine life *in actu secundo*. True, sanctifying grace does confer this life too, but only *in actu primo*, since it is our *primum esse supernaturale*, and entitative habit, radicated not in the faculties but in the essence of the soul.

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[21] *Summa Theol.*, I, q. 26, a. 1.

God and the righteous, therefore, are friends because they live the same life, because the object of their vision and fruition is substantially the same. From this intimate community of life, friendship between God and godlike man is necessarily begotten. Thus loving one another in this intimate union they, as it were, give themselves one to the other.

Sanctifying grace is by no means excluded as the basis of divine friendship in the Thomistic concept of charity. The theological virtues are rooted in sanctifying grace. They can be called the essential properties of sanctifying grace. Moreover, the theological virtues are connatural to man elevated to the supernatural order and firmly inhere in him because of, and through, sanctifying grace.

The objection has been raised that a contradiction is involved in placing as the common ground of our friendship with God divine beatitude, which we share *in actu secundo* through the theological virtues, and especially through charity. Thus, it is said, charity is made at least the partial basis of itself. The objection would be valid if " basis " in this connection meant anything more than an *a priori ratio* of charity. Charity must be considered under a twofold aspect. Under one aspect—as an *a priori ratio* of divine friendship—charity, even more perfectly than faith or hope, and more proximately than sanctifying grace, makes man like unto God. Charity thus conceived as assimilating the righteous to God belongs to the basis or common ground of divine friendship and precedes this friendship, not in point of time but in the order of nature. Under the other aspect, charity is divine friendship itself, founded upon the common ground of divine beatitude.

From all that has been said it is evident that charity, or friendship, between God and godlike man is necessarily a friendship of superexcellence and of analogical proportion. These characteristics, however, take from their friendship none of its intimacy. For no friendship could be so intimate as that which has as its common ground the life of God Himself.

It seems strange that most modern definitions of charity either exclude the concept of divine friendship or include it only vaguely. By way of summing up the matter treated in this paper, the following definition, which to the writer seems to be both correct and usable, is proposed: *Charity is the theological* *virtue by which we are enabled and prompted to love God as our friend above all things, and to love our neighbor as ourselves for the love of God.* The belief that the definition is correct is based on the opinion: 1) that the proximate genus of charity is expressed in the words *Charity is the theological virtue*, and its specific difference in the remainder of the definition; 2) that the definition fulfills adequately the metaphysical requirements of a definition of any faculty or habit, viz., that it be defined with a view to its proper act (as regards charity—love or dilection) in relation to its proper object (as regards charity—God as the highest good capable of being loved as a friend). The definition is usable because it can, with a little explanation, be understood by a fourteen-year-old child.

Catholic teachers and preachers would do well to place greater emphasis on charity under the concept of divine friendship. The sacred name of charity has almost lost its real meaning in the naturalism of our day. It has become a catchword bandied about by a soulless system of relief and social betterment. Even many Catholics have been lured into thinking too much in terms of the material aspects and consequences of charity and too little in terms of divine friendship springing forth into acts of practical charity. Our people can and must be brought to a greater realization and appreciation of their calling to true friendship with God through charity. The teaching is elemental in an understanding of the nature of charity. And charity thus understood can be most helpful in rendering more fruitful the Church's mission to renew the face of the earth.

Charity, moreover, conceived as divine friendship is in the last analysis the remedy of our social ills. It is the specific prescribed for them in the Encyclical of Leo XIII, Pius XI, and Pius XII. Social legislation and a greater degree of collectivism than some care to admit are necessary adjuncts of the remedy. But laws and regulations are too easily circumvented. Until men become universally unselfish, there can be no large-scale, just distribution of the world's wealth. And human selfishness cannot be legislated or regimented out of existence. Charity alone, uniting man to God and man to fellow man in God, is equal to the task of substituting love for hatred, concord for discord, and benevolence for greed. Until hatred, discord, and greed are swallowed up in the mutual, benevolent love of charity, peace and justice are impossible among men. Peace is the principal effect of charity; justice is dead unless animated by it. Men will never share unselfishly with one another the material benefits of God's largess until they share, and know they share, with one another His very life.

JOSEPH SCHNEIDER.

Norwood, Ohio.

THE ACQUISITION, MAINTENANCE AND RECOVERY OF LIFE ACCORDING TO ST. JOHN.

NO ONE reading the fourth Gospel even cursorily can help noting that St. John's central theme is life. The idea of life dominates the book from " In Him was life " (1: 4) [1] to the actual bestowal of the supreme pastorship of Christ's flock upon Peter, that he and his successors may nourish and protect life in it (21: 15-17). Life explains God the Father, God the Son, the work of Redemption, and the mystical body of Christ. God the Father has life within Himself and He has given the Son to have life in Himself (5: 26). In fact, the Son not only has life (1: 4) but He is life, possessing it in all its fulness (11: 25; 14: 6; 1 Jn. 1: 1-2). He came among men that they too may have life (10: 10). To use Christ's own figure, He is the true vine from which the branches receive life (15: 1-11). Since this life is the divine life, by receiving it man becomes a participator in the life of God (cf. 2 Pet. 1: 4).

In this paper we propose to study how according to St. John one acquires life, how he conserves it, and how he can recover it, should he unfortunately lose it. In all three processes God and man cooperate, and in giving the conditions that both God and man fulfill St. John is in general fairly clear. In several instances it is hard to determine whether St. John is laying down a condition for the acquisition of life or for its conservation. This results from his peculiar method of presenting some of the conditions that man must meet. Instead of saying that if one does this or that, he obtains life or he continues to abide in God's love, he asserts that if one does so and so, he has life. The condition in such cases is rather a sign from which the presence of life can be inferred than an act or series of acts leading to life or maintaining life. In the main the conditions leading to life can be differentiated from those that maintain it. Furthermore, in the cases where the conditions are difficult to place, they usually apply to both. The sources for St. John's teaching on life are his Gospel and first Epistle.

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[1] If the name of a book is not prefixed to a reference, the reference is to St. John's Gospel. The translation of St. John's Gospel used in this paper is the one made under the auspices of the Confraternity of Christian Doctrine. The translation of 1 John is the writer's own.

1. Acquisition.

God's part in the work of communicating life to man naturally takes first place and is by far the more important of the two, because life is a free gift of God. The bestowal of life is the direct result of God's love, a love on which man has no claims. "Behold what manner of love God has bestowed upon us that we should be called, and should be the sons of God" (1 Jn. 3: 1). "For God so loved the world that He gave his only-begotten Son; that those who believe in Him may not perish, but may have life everlasting" (3: 16). God loved man first, before he did or could do anything to merit it (1 Jn. 4: 10, 19). Throughout the whole Gospel life is always looked on as a free gift. The Word Incarnate "gave the power of becoming sons of God" (1: 12). "He, however, who drinks of the water that I will give him, shall never thirst" (4: 14). "The Son also gives life to whom He will" (5: 21. For same idea cf. 6: 27, 32-33, 51-52; 10: 28; 17: 2; 1 Jn. 5: 16, 20).

Since life is a free gift of God, it is to be expected that He take the initiative. He makes the first advances. Without them man is helpless; he is powerless to receive life, unless God draw him. "No one can come to Me unless the Father who sent me draw him" (6: 44, 65). With the Father's help all obstacles can be overcome. "All that the Father gives me shall come to me" (6: 37; cf. 6: 39; 17: 2, 6, 9). These first advances seem to be irresistible. God draws and man comes, and only he who is of God hears the word of God (8: 47; cf. 1 Jn. 4: 6). To hear Christ, to believe in Him, and to love Him, one must already have been moved by the Father. He who receives not Christ's words, who rejects and hates Him is not of the Father but of the devil (8: 42, 44, 47). Hence God has blinded his eyes that he may not see, and hardened his heart that he may not understand and so be converted and healed (12: 40). It would seem from these texts that man has no freedom, that God has predestined a certain number to life and a certain number to judgment, that some are His sheep because He has chosen them, and some are not His sheep because He has not chosen them (10: 26-27).

In other texts, however, rigid predestination plays no part in determining the number of those who receive life. Life is intended for all, but its reception or rejection depends on man.

"The life was the light of men" (1: 4) with no restriction. All who believe receive life (3: 15). All who receive Him, receive the power of becoming the sons of God (1: 12). Christ's flock consists not only of contemporaries in Palestine but also of other sheep which He must bring into the fold (10: 16), those that are scattered throughout the world (11: 51), those that shall believe through His disciples and their successors (17: 20). Christ is the Lamb of God who takes away the sins of the world (1: 29), "a propitiation for our sins and not only for ours but also for those of the whole world" (1 Jn. 2: 2). By being lifted up He will draw all men[2] to Himself (12: 32). The Baptist came that all men might believe in the Light (1: 7), which would give them the power to become the sons of God (1: 12). Since the appeal of the Gospel is universal, and the purpose of Redemption is universal, it follows that the call to participation in the divine life is universal, for life is the fruit of the Redemption and is received by faith in the Gospel. Since God calls all men to salvation, failure to respond to that call is to be attributed to man alone. This implies human freedom.

In St. John, then, there are two lines of thought, seemingly in contradiction — rigid predestination and the universality of the saving will of God. Narrating only what he has seen and heard (1 Jn. 1: 1), he makes no attempt to reconcile seemingly dissonant doctrines. He is content to pass on doctrines just as he had received them. The matter of reconciliation he leaves to others. It is enough for him that the doctrines come from God. Coming from Him they must be true and so cannot be in contradiction with each other. It may be remarked by the way that the problem of the relationship between grace and free-will has not yet been answered to everyone's satisfaction. Since St. John in all probability had received no special revelation on the question, it is not surprising that he left it untouched. It is still a mystery.

Eternal life is made actually accessible to man by the Son's redeeming death on the cross. As Moses raised the brazen serpent in the desert, so that all who had been bitten by the fiery serpents might by looking on it live (3: 14; cf. Num. 21: 8), "so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting (3: 14b-15). He is the good Shepherd who freely gives His life for His sheep (10: 15, 18). His death is the means of drawing all men to Himself, and there is a note of exaltation in His words as He announces this fact to the Jews: "And I, if I be lifted up from the earth, will draw all things[3] to myself" (12: 32). His dying words "It is consummated" (19: 30) call to mind the numerous references to His death in the Gospel (1: 29, 36; 2: 19, 22; 3: 14; 8: 28; 10: 15, 17-18; 11: 50, 52; 12: 32; 13: 33); they are a cry of triumph that His difficult, painful mission has been accomplished, that He has conquered the world (16: 33), and made it possible for His followers to conquer it (1 Jn. 5: 4), that the Son of Man has finally been lifted up so that all who believe in Him might now live (3: 14-15).

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[2] The better attested reading of the Greek has πάντας.

Since St. John is not concerned with what might have been but with what actually happened, he does not tell us whether it was necessary for the Son to suffer death on the cross to save mankind, but he tells us why the Son actually did die. It was to restore man to God's friendship, to give life and thus destroy sin. In the preceding paragraph the positive aspect of the redemption was considered. St. John speaks also of man's sinfulness. Without Christ and His death on the cross, man is in darkness, in the state of sin, of estrangement from God, without life, a condition however from which he should endeavor to escape and from which he can and does escape through the Son (5: 24; 1 Jn. 3, 14-15). All who do not escape unto the love of Christ are in sin (3: 36. Note the verb μένει); they are of the world, belonging to forces hostile to God (15: 18-19; 7: 7; 17: 14; 1 Jn. 4: 4-5).

Although God hates sin, He loves man (1 Jn. 4: 10, 19). His love for man and His hate of sin realize themselves in the Son's expiatory death on the cross. Sin was the obstacle that stood between God and man. Christ's death removed that obstacle, and made possible for man the obtaining of fellowship with God (1 Jn. 1: 7). Loving man, God wanted him restored to His friendship; hating sin, He wanted it blotted out of men's souls completely. The achievement of both these ends was made possible by Christ's redeeming death on the cross. The Son is the Lamb, Who takes away the sins of the world (1: 29);

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[3] Cf. preceding note.

He is the Savior of the world (3: 17; 1 Jn. 4: 14), a propitiation for the sins of man (1 Jn. 4: 10), who even now in heaven is his Advocate before the Father for his sins (1 Jn. 2, 1). It is His blood that cleanses man from his sins (1 Jn. 1: 7, 9).

God's part, then, in the process whereby man obtains life may be thus summed up: Out of love for man, a love which man has not merited, God the Father sent His only-begotten Son into this world in order that by His death on the cross He might make it possible for each individual man to pass from the darkness of sin, in which he found himself, into the light of life, into friendship with God, into a state of participation in the divine life; more than that, since man is of himself completely helpless, God even makes the initial overtures to him, to draw him to the life that He wants to bestow upon him. God's part, then, consists not only in making life available to all men in general, but also in making it available to the individual.

The conditions that man must fulfill to secure life may be reduced to three: good will, faith, baptism. Good will enables faith to enter and faith makes known the positive precept of baptism, a rite to which every follower of Christ must submit.

Good will may be defined as a correct, honest attitude towards truth. This attitude has two aspects: negative, by which the obstacles to truth are cleared away, and positive, whereby man makes a serious effort to find out where truth lies by wanting it and looking for it. This attitude, these good dispositions lead to faith.

There are several attitudes that make it extremely difficult, if not impossible, for faith to enter one's mind. Vain glory, striving for honors and high renown in the world, are a hindrance to faith, for only they who seek the glory that comes from God have the power to believe (5: 44). Evil desires, obedience to the promptings of the devil, insincerity, refusal to love God, prevent one from listening to truth and accepting it (5: 42; 8: 44). These evil tendencies, united with pride, blind one and shut out truth (9: 41). These obstacles to faith result from hate of the light, and light is hated because it reproves the evil works to which the sinner is attached. "Now this is the judgment: the light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. For everyone who does evil hates the light, and does not come to the light, that his deeds may not be exposed " (3: 19-20). Sin hardens one's heart to good and binds it to evil, so that gradually one comes to hate the truth lest the truth convince one of sin and compel one to give it up. Sin brings with it its own punishment. Hating the light, the sinner sees no force in proofs. Scripture and even the Father's testimony leaves him cold and unconvinced, and so he refuses to come to Christ that he may have life (5: 37, 39-40; cf. 12: 39-40).

If on the other hand one is sincere and wants to do God's will, he can tell whether a doctrine is from God or not (7: 17). If one acts according to his lights, if he is faithful to what he thinks is right, if he loves the truth, he will come to the truth. " But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God " (3: 21). Having no attachment to sin, his heart is drawn to good. Being of the truth, he hears Christ's voice (18: 37) and His words (5: 24, 47), words which give life (6: 63, 68; 12: 50). He thirsts for living water, for truth, and so he comes to Christ (7: 37-38). He denies himself and hates his life in this world, that he may keep it unto life eternal (12: 25). Being well disposed towards the truth he can come to faith.

Faith is indispensable. If one has not faith, he will die in his sins (8: 24). If one refuses to believe, he is already judged (3: 18), for faith is prescribed by God (6: 29). In his Gospel St. John has the Jews in mind, and consequently he does not treat the problem of those who have not heard of Christ and are in ignorance of Him through no fault of their own. The Jews of Christ's time heard of and knew Christ. For them therefore there are only two alternatives—belief or positive denial—and consequently there are only two categories of people—believers and positive unbelievers. If one refuses to believe, he is of the devil (8: 42, 44), a liar (1 Jn. 2, 22), antichist (1 Jn. 2: 18, 22), receiving his inspiration from antichrist (1 Jn. 4, 3). He will not see life and the wrath of God remains upon him (3: 36), for it is the will of God that one believe (6: 40). If, however, one believes, he has life (3: 15-16; 5: 24; 6: 40, 47; etc.).

Faith is essentially intellectual, because it is an assent to various propositions. Faith in St. John is primarily the acceptance of truth. " And we have come to believe and to know that thou art the Christ, the Son of God" (6: 69). "For if you do not believe that I am he . . ." (8: 24). Elsewhere St. John speaks of believing a person, i.e. accepting what he says. "But because I speak the truth, you do not believe me" (8: 45). Since faith is intellectual, it has an object, a series of propositions to which assent is given. St. John is very fond of the construction πιστεύειν εἰς. This construction has a special force. It means entire acceptance with firm trust and complete confidence of a person and of all for which this person stands. Since this is so, it is not surprising that Jesus and the Father are declared the objects of faith. One must believe in "Him" or "me", i.e. Jesus Christ (2: 11; 3: 16, 18; 4: 39; 6: 35, 40; 7: 5, 31, 38-39, 48; 8: 30; 9: 36; 10: 42; 11: 25-26, 45, 48; 12: 37, 42, 44, 46; 14: 1, 12; 16: 9; 17: 20), in His name, a Hebraic circumlocution for the person whose name it is (1: 12; 2: 23; 3: 18; 1 Jn. 5: 13), in the Son (3: 36), in the Son of Man (9: 35), in the Son of God (1 Jn. 5: 10), in Him Whom the Father has sent (6: 29), in Jesus (12: 11), in the light (12: 36), in Him Who sent Him (12: 44), in God (14: 1). He who believes in Him believes also in Him Who sent Him, namely, the Father (12:44. cf. 5: 24).

St. John also employs a clause introduced by ὅτι to express the object of faith — that "I am", i.e. what I (Jesus Christ) claim to be (8: 24; 13: 19), that He is the Holy one of God (6: 69), that He is the Christ (11: 27; 20: 31; 1 Jn. 5: 1), that the Father has sent Him (11: 42; 17: 8, 21), that He is the Son of God (20: 31; 1 Jn. 5: 5), that He came from God (16: 27), that He is in the Father and the Father is in Him (14: 10, 20).

Why should one believe in the Son? One should believe in Him, because He bears witness to the truth (8: 40, 45-46). When arguing with the Jews, He often abides by their legal principle that a man may not give testimony for himself. "If I bear witness concerning myself, my witness is not true" (5: 31). In proof of His divine claims, character, and mission He points to various witnesses to Himself. They are indisputable evidence, clear signs that tell Who He is to all willing to accept Him, be they Jews or non-Jews.

John the Baptist, in whose light the Jews were willing to rejoice for a time (5: 35), was sent by the Father to prepare the way for the Son (1: 7-8, 19-27, 29-31; 3: 28; 5: 33; 10: 41). Upon whom the Baptist was to see the Spirit descend, He it was who would baptize in the Holy Spirit; and he saw and gave testimony that He was the Son of God (1: 33-34). Moses and the prophets give testimony to Him (1: 45; 5: 46). The Scriptures are His witnesses (1: 45; 2: 22; 5: 39; 20: 9).

If, however, one accepts the testimony of man, the testimony of God is greater (1 Jn. 5: 9). No one has seen God (1: 18; 1 Jn. 4: 12), yet He gives testimony to His Son (5: 32, 37; 8: 18) in the works which the Son performs (10: 25; 12: 11). His works give testimony about Him, that the Father has sent Him, and they are greater testimony than the Baptist's (5: 36). The Jews asked for signs before they would believe (2: 18; 6: 30), and looked on miracles as evidences of divine approbation (2: 23; 3: 2; 6: 14; 7: 31; 9: 16, 33; 11: 47). Our Lord accepts this criterion. " If I do not perform the works of my Father, do not believe me. But if I do perform them, and if you are not willing to believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father (10: 37-38; cf. 14: 11). Before bringing Lazarus back to life He thanked the Father for hearing Him, that because of the miracle the people might believe that the Father has sent Him (11: 41-42). Consequently, if one believes in the Son, he has the testimony of God in him, and if he does not believe God, he makes God a liar because he does not believe the testimony which He gives to His Son (1 Jn. 5: 10).

Together with the Father, the Holy Ghost also gives testimony to the Son. " But when the Paraclete has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me (15: 26; cf. 1: 33).

The Son can and does authenticate Himself. He can work miracles in His own right. At Cana He changed water into wine " and his disciples believed in him " (2: 11). In answer to the Jews asking for a sign, He pointed to His resurrection which He would affect through His own power (2: 19). The Son is equal to the Father in power (5: 19), and the miracles, through which the Father gives witness to Him, the Son Himself also works, because He is in the Father, and the Father is in Him (5: 19; 10: 25; 14: 10).

Prophecies have a place among the works of Christ. They are uttered that He might inspire faith in His hearers. Like miracles, prophecies are proof of a divine mission, for only God can foresee the future. He foretold His resurrection, and after the event the Apostles remembered His words and believed (2: 19, 22). He predicted the treachery of Judas " that when it has come to pass you may believe that I am he " (13: 19, 21). He told His Apostles at the Last Supper that He would die, in order that when it shall have happened, they would believe (14: 29).

Christ's doctrine itself gives testimony to its divine origin. He who is willing to do the will of God can tell whether the doctrine is from God or not (7: 17). So much did it speak for itself that the Jews on hearing His words speculated as to who He was. Some claimed that He was a prophet; others that He was the Christ (7: 40-41). The servants of the chief priests and Pharisees were sent to seize Jesus, and they returned in admiration of His doctrine. "Never has man spoken as this man" (7: 45-46).

The Son can speak with the full authority of His divinity. What He says must be true, because He is God. " You believe in God, believe also in me " (14: 1). The Son's authority is of the same compelling nature as that of the Father, because He and the Father are one (10: 30). Whosoever sees Him sees the Father (14: 9), for the Son is in the Father and the Father is in the Son (10: 38; 14: 10-11; 17: 21). The Son has seen the Father and so can speak of divine things (1: 18; 6: 46; 8: 38). Sent by the Father, He speaks the Father's words (3: 34), telling what He has heard from the Father (8: 26, 40; 12: 49; 15: 15), His Teacher (8: 28). Because He knows whence He came and whither He goes, His testimony is true (8: 14). Since His origin is divine, whosoever accepts His testimony sets his seal that God is true (3: 33).

Being divine, Christ does not always give proofs for His doctrines. He asserts them. It is up to His hearers to take them or leave them. " I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever " (6: 51). His listeners, not understanding how he could give His flesh to eat, argued with one another about it. Jesus did not enter into any discussion. He repeated His assertion still more emphatically and unequivocally. " Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you" (6: 53). At the end of His discourse many of His disciples left Him, for His doctrine was hard (6: 60, 66). Still no proof or explanation. He turned to the twelve with "Do you also wish to go away?" (6: 67). And finally Jesus got what he wanted: "Lord, to whom shall we go? Thou hast words of everlasting life, and we have come to believe and to know that thou art the Christ, the Son of God" (6: 68-69). Jesus preferred implicit faith, the kind that Martha had (11: 27), the blind man (9: 36, 38), the Samaritans (4: 39, 42), Nathaniel (1: 49), and especially the spontaneous faith of those who have not seen but believe (20: 29).

Possibility of faith is not restricted to the contemporaries of Christ. Neither is it dependent on hearing Christ directly. Since Christ died for all the world (1 Jn. 2: 2), He took means to make faith accessible to all men. The apostles are His immediate agents. They bear testimony to Him because they were with Him from the beginning (15: 27). St. John wrote his Gospel and first Epistle that his readers might believe, and, believing, have eternal life (20: 31; 1 Jn. 5: 13), exclaiming that he testified to what he has seen and heard in order that his readers may have fellowship with Him and their fellowship may be with the Father and with His Son, Jesus Christ (1 Jn. 1: 3). If one receives Christ's representatives, he receives Him, and if one receives Him, he receives Him Who sent Christ (13: 20). And consequently Christ prayed not only for His Apostles but also for all who were to believe through the testimony of the Apostles (17: 20).

Faith is free. There is no compulsion making one believe. One believes or refuses to believe of his own free will. The whole scheme of Christ's preaching implies freedom. If one were not free, why did Christ insist so much on the divine character of His mission (3: 34; 8: 26; etc.)? Why did He work miracles (2: 1-11; 9: 6-7; 11: 43-44)? Why did He urge prophecy as a motive for believing in Him (13: 19, 21; 14: 29)? Christ blamed lack of faith on unwillingness to believe. "You are not willing to come to me that you may have life (5: 40). He chided His listeners for lack of faith (8: 45-46). Punishment is reserved for those who refuse to accept Christ. Whosoever does not believe in the Son is already judged (3:18), the wrath of God remains upon him and he will not see life (3: 36), but will die in his sins (8: 24). Such a one is a liar (1 Jn. 2: 22). Since rejection of Christ is looked on as blameworthy, and since faith has a sanction, faith must be free, else St. John could not have called God Love (1 Jn. 4: 8, 16).

As has already been said above, St. John is fond of the construction πιστεύειν εἰς. Since it signifies the whole-hearted, confident, loving acceptance of Christ, the faith that St. John demands is more than merely intellectual assent. Faith for St. John means acceptance of Christ by the whole man, not only by the intellect but also by the will and feelings. It is a personal, loving attachment to Him, Who makes His followers true sons of God.

To obtain life one must also fulfill an external, ritual condition in addition to the internal, moral conditions enumerated above. This rite is baptism. It is necessary, for " unless a man be born again, he cannot see the kingdom of God " (3: 3). Jesus gave a further explanation of this rebirth, after Nicodemus misunderstood Him. " Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God " (3: 5). Just as birth is needed in the physical order, so it is needed in the spiritual order. " That which is born of the flesh is flesh; and that which is born of the Spirit is spirit " (3: 6). This spiritual birth, then, is effected by " water and the Spirit." It is an external process, a rite accomplished by the use of water. But it is also internal, spiritual, effected by the Spirit. St. John's account of Christ's conversation with Nicodemus does not make it clear whether the word πνεῦμα means the Holy Ghost or some supra-carnal principle, but the Baptist gives us the clue. " But he who sent me to baptize with water said to me, ' he upon whom thou shalt see the Spirit descending, and abiding upon him, he it is who baptizes with the Holy Spirit ' " (1: 33). The baptism of Christ is consequently effected by the Holy Spirit working through the external medium of water. Since the Holy Ghost is God (14: 16-17, 26), by baptism one really becomes a son of God (1: 12-13).

2. MAINTENANCE.

To maintain the life of the body one must nourish it with food and drink. In the same way one must nourish the divine life that has been received, else it will waste away and die. To prevent such a misfortune Jesus Christ has provided for the maintenance of the life which He has communicated. He left His Body and Blood as spiritual food and drink. He is the bread of life, the living bread (6: 35, 48, 51), that has come down from heaven (6: 41, 50-51, 58). His flesh is true food and His blood true drink (6: 55). He who eats His flesh and drinks His blood abides in the Son and the Son abides in him (6: 56) and thus such a one possesses eternal life (6: 54). It is far superior to the manna which the Israelites ate in the desert (6: 32, 49, 58; cf. Ex. 16: 4, 15). The manna of the desert was merely a figure of the true manna which descends from heaven to give eternal life to the world (6: 32-33, 51). The manna of the desert preserved bodily life but only for a time, for the Israelites did not escape bodily death (6: 49, 58). It was no more efficacious than any other food. The true bread of heaven, however, has the preservation of spiritual life for its purpose, and he who eats this true manna lives forever (6: 51, 58).

While on earth Jesus Christ performed the office of Shepherd of His flock Himself. He is the good Shepherd Who gives His life for His sheep (10: 11). He knows His own and His own know Him and follow Him (10: 14, 27). He gives them life, eternal life (10: 10, 28) and walks before them that through Him they may find pasture (10: 9). Thus, He not only gave them life but he conserved it for them by seeing to it that they found proper nourishment.

After His departure from this world He appointed another in His place to watch over His flock and to feed it (21: 15-17). This commission He gave to Peter and through him to his successors, so that at no time should His flock, including the other sheep that He was to bring into it (10: 16), be without someone to guide it, to sustain the life which the Son has communicated to it.

To maintain life one must remain attached to Christ. " I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit. . . . If anyone does not abide in me, he shall be cast outside as a branch and wither " (15: 5-6). One has life only as long as he is in connection with the source of life. Once the connection is broken, he dies. Union with

Christ, then, is the objective of all who intend to preserve life.

Union with Christ implies the observance of His Commandments. " If you keep my Commandments you will abide in my love " (15: 10; cf. 14: 15, 21; 1 Jn. 5: 3). He who keeps His word, in him in very deed is the love of God made perfect (1 Jn. 2: 5). Christ reduced His commandments to two—love of God and love of neighbor. One should love God because He loved us first (1 Jn. 4, 19, 10) and sent His only-begotten Son to communicate life to us (3: 16). Love of neighbor is involved in the love of God. Anyone who says that he loves God and yet he hates his brother, is a liar. For if he does not love his brother whom he sees, how can he love God whom he does not see? From Christ Himself comes this commandment, that he who loves God should love also his neighbor (1 Jn. 4: 20-21; cf. 13: 34; 15: 12, 17; 1 Jn. 3: 11).

He who loves is born of God and knows God, whereas he who loves not does not know God (1 Jn. 4: 7-8). If one loves his neighbor, God remains in him and the love of God is made perfect in him (1 Jn. 4: 24). Whereas if one loves not he remains in death. He is a murderer and cannot have life (1 Jn. 3: 14-15). The charity that St. John demands is not lip-charity, the charity that talks much but does little. Christ's example—His death on the cross out of love for man—is the model of charity to be followed (1 Jn. 3: 16). One should love in deed and in truth (1 Jn. 3: 18). Hence if one sees a brother in need of material help and he can assist him, he should not shut the bowels of his mercy (1 Jn. 3: 18). If by sin a brother is in need of spiritual help, one can and should pray for him (1 Jn. 5: 16).

If one keeps Christ's Commandments, if one remains united to Him, not only will he conserve life but he will actually increase and deepen it. He will have an abundance of life (10: 10), and since the Father wants such a one to bring forth much fruit (15: 8, 16), He purges every branch that brings forth fruit in order that it may bring forth more fruit (15: 2).

As life is maintained by love of God and neighbor, so it is lost by attachment to the world and the things in the world (1 Jn. 2: 15-16). Maintenance of the divine life means avoidance of sin, for he who commits sin is of the devil (1 Jn. 3: 7-10), and so injustice (1 Jn. 3: 10) and hate of brother deprive one of life (1 Jn. 3: 15). Charity earns the hatred of the world for the friend of God (1 Jn. 3: 13), and entails self-denial (10: 25), but it has its reward, for he who keeps Christ's word will not see death forever (8: 51).

3. Recovery.

Life is lost by sin. In 1 Jn. 3: 9 St. John seems to imply that, once obtained, life cannot be lost, since one that is born of God cannot sin. However, what he really means is that a life of habitual sin is incompatible with sonship to and union with God. If, then, one should fall into sin, is his case hopeless? Not at all. He has an Advocate with the Father, Jesus Christ (1 Jn. 2: 1). If the sinner confesses his sins, He is faithful and just, and will forgive him his sins and cleanse him from all his iniquity (1 Jn. 1: 9). More than that, before His ascension into heaven, Jesus established an institution, the purpose of which is to remit sin in His name. In the evening of the day of His resurrection He appeared to His bewildered apostles and gave them the general office of continuing His work of sanctification. "As the Father has sent me, I also send you" (20: 21). He then conferred upon them the very special power of forgiving or retaining sins. "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (20: 23). This power imposes upon the sinner the correlative duty of telling his sins to the Apostles and their successors, in order that they be able to judge whether to forgive or retain the sins. If they forgive the sins, the sins are washed away; if they retain them, the sins remain. If, therefore, anyone born of God commits a sin and loses the divine life, he has a remedy at hand for the removal of the sin and can be restored to life.

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TO THE UNKNOWN ALTAR BOY.

THERE is nothing quite like a murder mystery to arouse the emotions of fear, inquisitiveness, indignation and pity. The great writers of the past always included in their properties the silent but effective dagger, which has long since been discarded for the no less effective but noisy automatic. How uninteresting would Shakespeare be without his Caesar pinned like a dart-board, and how colorless our newspapers would consider themselves without an occasional Dillinger. While the victim and the murderer are the more important elements in any murder case, it must not be forgotten that the place of the crime will sometimes give flavor to the story and even attract more attention than the murderer and his victim. Thus, " Murder in a Nunnery," the title of a recent novel, must have sent the disciples of Maria Monk hurrying to the book-sellers; whereas, if the title had been " Murder in a Barroom," no one would get excited over that, except possibly the local police or a few members of the Dry forces.

Although there have been rumors, no one has ever actually heard of a murder in a convent or monastery. Nevertheless, no one would have the temerity to deny that such a foul deed could be committed in either place. Once a man loses self-control, who can say what he will do, and where—and how! And, as a matter of fact, a serious crime might have been committed in a holy place except for quick thinking on the part of a certain pastor.

It was on the Wednesday after Low Sunday that the little altar boy was buried. His tragic death and the peculiar circumstances attending it attracted a great throng to the cemetery. The parents and relatives of the child gathered in a half circle about the grave and obscured the sight of the coffin from the eyes of the morbidly curious. Many stood on headstones or mounds to get a better view. It was a beautiful day for the dead altar boy both in the order of nature and grace. All was quiet and peaceful, except for the stifled sobs of the mourners and the resonant voice of the pastor as he intoned with dramatic feeling the touching prayers of the church. At length, one of the grave-diggers, receiving a signal from the undertaker, touched a lever and the little coffin slipped smoothly into the grave.

According to the records of this gruesome case, the altar boy came to a violent end on Low Sunday. He had just completed his twelfth year of age, and had been a member of the sanctuary society for two years. It was said of him by the curate in his eulogy, that, whenever his name appeared on the appointment list, he responded with the promptness and punctuality of a Samuel of old. He was never known to fail in his service of the priest. Many a morning, the poor little lad crept from his warm and comfortable bed to serve an early Mass, plowing through the snow and sleet while the city lights were still sputtering and the milkman was going his rounds. He was remembered by the seventh grade teacher as a tractable and docile pupil whose I.Q. was variable. But his career of short duration was marred by one serious defect. Whether or not he was conscious of this failing and had tried to correct it, one does not know, but it was this that contributed in no small measure to his untimely end.

The pastor had just celebrated his Mass on Low Sunday and returned to the sacristy accompanied by the altar boy. The server bowed to the priest and went to the sanctuary to extinguish the candles. It did not occur to him that the smoking tapers and the drooping Easter lilies were so many mute symbols of what awaits every man sooner or later. When the youngster reentered the sacristy, the pastor rose at once from the priedieu where he had been reading the *Gratiarum Actio*, and called the altar boy to his side. He asked him to recite the *Confiteor*. Overcome with nervousness, the tiny official hesitated and trembled slightly, but a kindly smile from the pastor gave him courage and he began: "*Confiteor Deo Omnipotenti . . .*"

" Bravo! " exclaimed the pastor, adding that the introductory was quite correct and pleasing to the Lord.

The altar boy, beaming with delight, continued:

"*Beato Maria semper Virgine, beata Michael the Archangel, beata Johnny the Baptist . . .*" At this point he stopped abruptly. He could have swept right on to the *Deum nostrum* except for an expression of pain on the face of his pastor. In a moment however the pastor recalled that he himself once stood where the timid boy was now standing and so he smiled again, and the server smiled too as though it were a holiday. The pastor explained to him in a confidential manner the intricacies of the Latin cases, pointing out that there is a difference between our "American" and the language of antiquity; that the Latins had neither definite nor indefinite articles; that certain specific endings were employed to distinguish the genders.

With his confidence restored the altar boy tried again, and was well beyond the *ideo precor* when the pastor raised his clenched fists to his temples. The altar boy knew now that there was no mistake about the pastor's holy wrath, for he had witnessed him only that very morning in the same attitude as he exhorted the congregation on the text, "My peace I leave with you." Without further delay the pastor seized the youth by the ears and dragged him down a back stairway and into the street. There he conducted him to a lonely spot beyond church property, where he stamped on him most vigorously, snapping every bone in the child's head.

Now the coroner, on the advice of the district attorney, released the body at once. It was a clear case of justifiable infanticide for the altar boy was considered an *agent provocateur.* Besides the pastor could not be held liable for he had not had his breakfast. When the chancellor's attention was called to the case he consulted with the Bishop and both agreed that the matter did not fall under canon 1172, concerning *violata ecclesia,* since the incident occurred beyond and outside of church property, and that the reverend pastor was to be commended for his good judgment. Needless to say, the parents accepted the loss with resignation, and the blow was softened for them in the knowledge that their son had received Christian burial.

When the committal service came to a close that day, the mourners drifted sorrowfully to their cars and left the cemetery. The pastor and his assistant alone remained. They stood a little apart in silence and watched the grave-diggers cover the coffin. It was unusual for the pastor and his assistant to attend the final obsequies, except in the case of a faithful soul who had used the envelopes consistently and conscientiously, and it was most unusual for them to remain until the grave was filled up. But the pastor had a private ceremony not in the liturgy books that he wanted to attend to, and thus, after the grave-diggers had shuffled off he stepped briskly over to his coupe and, opening the rear deck, drew from it a well-carpentered slab of compoboard. This was to be the deceased altar boy's headstone. It was different from anything in the cemetery, and when the curate beheld it he was compelled to admit that it was a unique tribute and sporting gesture coming from the pastor. The superscription read

AD ACOLYTHUM IGNOTUM.

Now the curate did not agree with the pastor's latinity and in a very modest and shy manner told him so. He maintained that the dative should be used,—*Acolytho Ignoto.* A friendly discussion took place over the grave. The pastor held out for the preposition with the accusative but the curate insisted very softly on the dative. Finally, the assistant closed the case when he discovered another error. He hinted that the inscription was canonically unsound. He pointed out that the deceased was not an *acolythus* in the canonical sense and, therefore, the title as applied was, to say the least, inaccurate. It should be written, he stated, server, clerk, or altar boy.

The pastor was almost tempted to say, " Quod scripsi, scripsi," but on second thought he decided to put the whole thing in English so that it would be intelligible to all who would pass by the way. Thus he turned the slab around and wrote on the back:

TO THE UNKNOWN ALTAR BOY

And under that he inscribed the verse:

Dear Altar Boys take my advice
And know your stuff or pay the price:
Don't mix, if you desire to live,
The dative and accusative.

The pastor placed the epitaph and then stepped back from the mound, awaiting with eagerness for a complimentary remark from his assistant.

" I like that," whispered the curate. " Tell me, father, is it an original quatrain? "

The pastor did not reply but lowered his eyes modestly behind his bifocals.

" I like it too," he sighed. " I think it's quite fetching."

The curate studied the epitaph and said:

"I am intrigued by that phrase, 'know your stuff;' it seems to me to be an improvement on that hackneyed '*nosce te ipsum.*' It is so typical—"

"Indeed it is typical!" interrupted the pastor. "Typical of that lad in the grave. That is the very word he would apply to the Latin—'stuff!' If he had only learned to regard the prayers of the Mass as something sacred and not as so much 'stuff', I would not have had to take such extreme measures to correct him."

The pastor began to sob audibly.

"There, there." said the curate, patting him gently on the head. "Don't take on so. I am quite sure the Lord will pardon the altar boy for his *lapsis Latinae.*"

"I am not concerned about his salvation," groaned the pastor, "but with the way he twisted the *Confiteor.* He offended especially in the use, or rather the abuse, of the *beatae;* he put the accusative where the dative should have been, made John the Baptist feminine, the Blessed Virgin masculine and, if memory serves me well, confused the Archangel with the famous artist Michelangelo!"

The curate admitted that the situation was most distressing for a man with such a keen sense of appreciation of the ancient and sacred tongue that praised God in the catacombs. Thus to comfort his zealous pastor, who was really suffering from high blood pressure and the pressure of parochial debts, the curate remarked naively:

"The seminarians are home for the Easter holidays. I shall have one to serve your Mass tomorrow."

"Be sure he knows the *Confiteor!*" snapped the pastor, "and is not in Orders, for I will not be responsible!"

As it was growing late the pastor and his assistant stepped into the machine and returned to the rectory. The curate went immediately to his room, where he crossed the deceased altar boy's name from the list and wrote in the margin: "Killed in action—R.O.T.C. (Rotten on the *Confiteor*)." And before he retired he prayed fervently to the Holy Innocents to intercede for a mellowing of the Herodic disposition of his pastor.

Before going to bed that night the pastor sat down to read a portion of A'Kempis on *The Joys Of A Clear Conscience,* when, suddenly, he was distracted by the sound of voices. He looked up and was astonished to see two boys framed in the doorway. He could scarcely believe his own eyes, but a closer scrutiny revealed that one of the visitors was none other than the altar boy he had so recently dispatched. Now the pastor was not the least bit frightened, but curious to know who the other ghost was. He began to suspect that the curate might have had some difficulty with one of the boys and was keeping the matter to himself. Thus, in an inquiring tone, he whispered: " Well? "

The stranger, with a Roman nose and wearing a *toga virilis,* introduced himself.

" *Reverende pater rector,* my name is Tarsicius. I am interested in this case for I was also a victim in my day. I was, to use a modern expression, ' bumped off by the mob,' while on a sacred mission, but this child was laid low by you for stumbling through the *Confiteor,* which, before the high court is a very silly reason."

" Just a moment! " the pastor cautioned, rising in all his dignity. " I am the irremovable rector of this parish, and it is among my many and arduous duties to see to it that the sacred functions are carried out correctly and decently."

" I agree with you, father," the saint responded with a trace of a Latin accent, " but your attitude toward the altar boy should be that of the church. She is kind and understanding and pleased to accept his rendering *saltem in confuso.*"

" Oh, it was confusing all right! " laughed the pastor. " It was a desecration, there's the word. The best way to settle this matter is to have that lad wrestle with the *Confiteor* again and then you can judge for yourself."

" That will not be necessary, reverend father," said Tarsicius, " but, on the contrary, I shall subject you to an examination on the prayers of the Mass . . ."

" What's this! " the pastor stormed. " Why, this is unwarranted intrusion! "

" Please do not misunderstand me, father. It is not my purpose to embarrass you, for that would be an offence against charity, but rather to help you become as a little child and adopt that spirit of the church you serve so well, and for which she is known everywhere as the *benigna mater.*"

" I am prepared for any investigation," rejoined the pastor with firmness and confidence. " Although I consider you insolent, it is not in my nature to cringe before two protoplasmic altar boys."

"Do not be too sure of yourself," Tarsicius warned.

"On with the questions! " roared the pastor.

"I do not doubt, father," the saint continued, "that you know the Latin prayers under favorable circumstances . . ."

"What do you mean 'favorable circumstances'? " The pastor was sizzling like a frying pan.

"Please, father, relax," Tarsicius admonished amicably. "I do insist that you know the prayers of the Missal while you are on the altar, but once removed from that sacred place of activity you will perhaps find great difficulty repeating those prayers correctly."

"Oh, so you think I am some sort of a robot, eh! On with the questions! "

"Moreover, father, if you should fail in this test do not become discouraged, but from time to time, review the prayers of the Missal, and this I am sure will help to make you considerate of the altar boy . . ."

"On with the questions! "

"And you will also pattern your conduct after the church, who is willing to accept the altar boy's offering *saltem in confuso.*"

"Trying to confuse me, eh. On with the questions! "

"Very well," Tarsicius concluded, "let me hear you recite the *Aufera nobis* with the accompaning *Oramus te Domine.*"

"Stick to the Mass! " the pastor roared.

The Ancient turned aside and marked a zero on the wallpaper. Then he spoke again and suggested:

"Perhaps the reverend father should like to attempt the *Dirigatur,* or the *Incensum istud,* or . . ."

"That's not *ad rem!* " the pastor interrupted as furious as a dictator.

Once again the saint marked a zero on the wall.

Then, suddenly, the pastor recalled that it was only that morning he had recited those prayers. Why of course he knew them. Oh, if he only had the altar steps in front of him now! Or the smoking thurible in his hand! After all what can an actor do without his scenery?

" My dear Tarsicius," said the pastor submissively, " you have placed me in a disadvantageous position."

" Indeed! " chuckled the saint. " Do you think you could get along without the altar cards? " And there was a tone of reproach in the martyr's voice. " And you, a big man, hurting the poor, defenseless altar boy. Ignorance excused my killers. Shame on you, father rector! "

" Enough! Enough! " the pastor bellowed, and he was fuming like Vesuvius. He reached for his A'Kempis and began to wind up after the fashion of a major league pitcher to hurl it at the grinning phantoms. It was a good thing he did not make the throw, for if he had, he would have hit the sexton, who happened to appear at that moment to announce that it was time for Mass.

When the pastor entered the sacristy that morning he was smiling broadly even though he had not had his breakfast. He remarked to the sexton that the memory is a very precious faculty but at times uncanny. He patted the altar boy on the head ever so gently and inquired tenderly: " Know the Latin, son? " And the tiny official of the church, who was sort of a prodigy, answered: " Yes, father, *saltem in confuso!* "

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

SAVIORS OF SOCIETY.

The Church today has a new and weighty burden added to her age-old tasks. Her first work is the salvation of souls, but at times she has had to undertake a secular mission which altered the course of civilization. In that dark twilight between the expiring gasp of ancient Rome and the strong birth cry of the Catholic Middle Ages, the Church kept alive the flickering flame of human culture. Today she faces a problem no less sobering. The searing, withering breath of war has blighted whole regions of Catholic Europe and too often killed the buds of faith in the lands of the East. At home, the threat of domestic strife and disunity brings forebodings as to the future. We are living in an age of critical change. We are making the pattern of tomorrow.

The outcome of the political, social, and economic crisis of today will of necessity profoundly affect the future of religion. Failure to solve problems, the seeds of which are sprouting vigorously in the United States today, led in Italy, Portugal, Germany, Spain, and France to the overthrow of democracy and the substitution of autocracy. In some of these lands the sanctuary was left inviolate, but in others religious schools were closed, Church papers suppressed, the clergy impeded and vilified, while there was instituted a program aimed at eradicating slowly but surely the name of God from the face of the land. Who knows what our fate will be, should freedom be banished from this land in a desperate effort to solve the social problem?

In self-protection the Church must undertake the temporal mission of saving society. She suffers when men surrender freedom that they might obtain bread. It is her poor that rot and fester in the slums, the immemorial homes of crime, vice, and disease. Her children are driven, so they claim, to family limitation by the cramped quarters and limited wages of modern industrial life. For this reason, fifty years ago this month Pope Leo XIII issued his immortal encyclical *Rerum Novarum* and ten years ago Pope Pius XI gave forth his equally celebrated *Quadragesimo Anno,* soon to be followed by the no less notable indictment of atheistic communism, *Divini Redemptoris.* This was the healing message offered by the Church to society, lest its sickness be unto death.

In these great documents, the Popes have commissioned the clergy to transmit the principles of eternal truth to a world shrouded in darkness. Pope Pius XI stated again and again their duties of state in this matter. He warns that " If the priest will not go to the workingman and to the poor . . . they will become an easy prey for the apostles of Communism." He speaks with approval of the " new methods of apostolate more adapted to modern needs." Indeed, he demands: " Let the parish priests . . . dedicate the better part of their endeavors and zeal to winning back the laboring masses to Christ and to His Church." [1] Well might he say: " No easy task is here imposed on the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters." [2] Our present Holy Father expressed his joy that the social encyclicals " are the object in the United States of careful and prolonged consideration on the part of some men of keener intellect whose generous wish pushes them on towards social restoration." [3] Such is our mission in the modern world.

Many among us feel that this burden of the social apostolate is too heavy for our shoulders. We are willing to read the encyclicals and to preach them to others, but we feel hopelessly incompetent to apply them to the complex realities of modern life. The questions of capital and labor, of money and banking, and of the relationship between the government and the citizen are so involved and controversial that we feel that prudence counsels silence where speech would only be rash. We refrain from doing good, lest the incidental harm we might do would cancel out the success that our efforts would have. We feel that the commands of the popes cannot apply to us; our attitudes will rather be formed by the newspapers and the radio. We will be followers, not leaders.

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[1] *On Atheistic Communism,* # 61, 62.

[2] *Quadragesimo Anno,* Paulist Press, p. 42.

[3] *Sertum Laetitiae,* # 42.

Many priests have described their attitudes in terms not dissimilar to those just used. Those who have worked in the social field greet such statements with understanding and sympathy. Industrial and economic problems are unbelievably complex. It is an heroic task to apply social ethics and morality in this field. Frequently the facts are obscured by claims and counterclaims, and even after the facts are known there is the problem of interpretation in the light of the whole background of the question and of the entire social organism. Such knowledge is not often obtainable by the busy priest. He can rightly claim that his reserve and reticence in these matters is dictated, not by any lack of sympathy for the oppressed or by any indifference towards the welfare of the nation, but simply by the desire not to hurt the Church by an ineffective treatment of explosive questions. What is lacking is not the desire to do good, but the scientific training needed to move surely and safely in uncharted waters.

Must we then resign ourselves to defeatism and consider the Popes' program as an impossible ideal? Far from it! We cannot let society perish and draw millions into the depths with it. There is another alternative available, which is the obtaining of special training in these fields. An introduction to the social problem through attendance at courses in the seminary or in social action schools for the clergy stirs up interest and enthusiasm. But enthusiasm does not of necessity imply training sufficient for leadership. Further study is demanded.

Until recently a priest or seminarian desirous of this deeper knowledge had only one course open to him. He had to enter a graduate course at a university, make up his missing credits, take all the courses assigned, and meet the requirements for language examinations and dissertations—a formidable task for a busy priest. Now, however, he can obtain the desired training with a minimum of formality and time-consuming requirements. For his benefit, the Catholic University of America has inaugurated an Institute of Catholic Social Studies at its Summer School in Washington. This Institute offers a complete training in Catholic social principles and their economic, political, and social background. While the full course requires three summers, many of the essentials can be had in a single summer. The faculty of the Institute — Fathers Parsons, Cronin, and Hogan, and Doctors Morrissy, Robert and Garvin — has had special experience teaching social questions to the diocesan and religious clergy. Members of the faculty have taught in seminaries, addressed the clergy through schools, conferences, through the medium of the Catholic Hour, and presided over classes in various schools and universities. For this reason, priests and seminarians can be certain that their special needs will be considered both in the content of the courses and the manner of teaching.

Full details of this important development can be had by writing the Director of the Summer Session, Catholic University of America, Washington, D. C. He will gladly send the Announcement of the Institute of Catholic Social Studies. It is hoped that this Institute will bridge the gap between the ideals of the encyclicals and the desired reality of vigorous, trained, organized Catholic action.

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CONSCIENTIOUS OBJECTORS.

Recently in a public forum, a speaker was asked whether or not a Catholic may be a conscientious objector. The speaker answered that a Catholic could not. He reasoned similarly to the Archiepiscopal Committee of Catholic Action (Paris) who were faced with the same question back in 1933, and replied that patriotism is a duty flowing from the fourth commandment of God and consequently every Christian must be obedient to the laws of his country, including those relating to military service (*Cath. Mind*, Nov. 8, 1940, p. 455).

Members of certain sects who decry war in all forms might be justified in so objecting. Likewise those who sincerely profess private interpretation of the Bible and find Scripture in direct contradiction to armed conflict. Since Catholics, however, do not find their guide in unaided conscience, the speaker explained, but rather in conscience as illumined by the teaching voice of the Church, they can hardly find justification for conscientious objection. Again the speaker's reasoning coincided with that of the Archiepiscopal Committee.

> Is it necessary to add that the Church would not support objections of conscience or pledges which would tend to promote disobedience to just military laws? In these matters, above all, no individual may set himself up as competent judge. Conscience in such cases is not a just and lawful conscience, and such pledges are not true pledges. (*loc. cit.*).

Moral theology admits the possibility of a just war. It enumerates certain conditions which, when verified, justify a nation to take up arms either to ward off an unjust aggressor or to vindicate the violation of a national right of grave consequence. In such a case this latter would partake of the nature of a defensive war. When his nation is on the side of justice, it goes without saying, that a Catholic not only may but should take up arms when called by his country. To refuse would be unpatriotic and sinful. On the other hand if his country were engaged in a war on the side of injustice, the Catholic is obliged to refrain from participation. Thus it is difficult to understand the ruling of the Archiepiscopal Committee, and by the same token, the speaker's opinion, unless they had in mind pledges against wars in general.

When the justice or injustice of the campaign is evident, there seems to be little or no difficulty. However, modern wars are of such complexity, it is no easy matter to determine where justice lies. Moreover, in the course of a war, justice may change sides. It is possible for nations to go beyond just objectives or to employ unjust means. Hence in the majority of cases, the individual Catholic will be faced with a doubtful situation. Slater maintains (Vol. I, p. 321), "Where conscription exists or soldiers have already enlisted before the outbreak of the war, they are not obliged to make inquiries about the origin of the war in order to justify their consciences; they may presume that their country is in the right unless it is evident that it is in the wrong, and in doubt they are obliged to obey the commands of their lawful superiors. If the war is clearly unjust it only remains for the conscientious soldier to abstain from inflicting unjust damage on the enemy, otherwise he will be a cooperator in injustice. Volunteers who had not enlisted at the outbreak of the war are bound to satisfy their consciences as to its lawfulness before they take any part in it, just as they are bound to form a morally certain conscience about the lawfulness of any action that they undertake."

It is only right that when there is doubt as to the justice of the nation's cause, individual citizens should presume its righteousness. Such will be usually the case in modern warfare with its attendant complexity. To admit the principle of private interpretation in the matter of national conflict would be to open the door to anarchy and catastrophe. While the citizens were mulling over the problem, each one for himself, the enemy would have already determined the outcome of the conflict.

But it is not entirely impossible that an individual Catholic be erroneously convinced of the injustice of his country in taking up arms. If the Church pronounced on individual conflicts, this hypothesis would be impossible. Such, however, is not the case. Moreover, it would not be possible in the majority of cases since the complexity of modern wars will not permit of any simple judgment. To quote Fr. Cyprian Emanuel:

> It is the Church's usual policy to leave to her moralists the discussion and interpretation of the natural law unless or until some false teaching of morality or the special exigencies of the time evoke an official declaration or decision. It is this policy that the Church has pursued up to the present day as regards the natural law in its application to conscience and war. (ECCLESIASTICAL REVIEW, Vol. CIII, No. 3, p. 221.)

Since the Church does not pronounce on the justice or injustice of a cause, it is entirely possible for a Catholic to be erroneously convinced of the injustice of his nation's part in an armed conflict. In such an hypothesis, it would seem that a Catholic not only *may* but *should* refuse to participate in the conflict. Again quoting Fr. Cyprian Emanuel:

> Regardless of whether one's conscience is true or invincibly erroneous, and regardless likewise of the precise reason upon which moral convictions are based, so long as one is convinced in good faith that one's conscience is bringing home to him the will of the Lawgiver as applicable to his moral actions, one has no moral choice. We are rigidly obliged to follow our conscience. (*loc. cit.*, p. 224).

Thus it is clear that there are two cases in which a Catholic is obliged to present himself as a conscientious objector; (1) when his nation's cause is patently unjust and (2) when he is erroneously convinced that his nation is on the side of injustice. On the other hand it is difficult to see how a Catholic could be justified in objecting to wars in general as intrinsicly evil and thus refusing to obey conscription laws. Such an attitude would be equivalent to denying the principle of self-defense, the duty of patriotism as imposed by the fourth commandment, and consequently akin to heresy.

TIMOTHY J. CHAMPOUX.

Pittsfield, Mass.

SOLIDARISM.

To the Editor, THE ECCLESIASTICAL REVIEW:

In time of war prepare for peace! No matter which side wins in the present military struggle, the economic system of free individual enterprise, competitive capitalism, *laissez faire*, many observers think, is certainly doomed throughout the world. Assuming that we have something to say as to what kind of socio-economic organization succeeds our present one here in America, what do we Catholics want? No one will dispute that instead of jumping at conclusions we should be giving the matter serious thought.

May I suggest that probably the work of the German Jesuit, Heinrich Pesch, is the foremost example of building economic theory on the basis of Catholic principles. To distinguish his system from the extremes of individualism and of socialism, he called it " solidarism." Pesch's own exposition of " solidarism " in many articles and particularly in his five-volume *Lehrbuch der Nationalökonomie* with its typical German thoroughness is not easy reading. But if Catholics who understood his ideas and were convinced they should be applied had been sufficiently numerous in Russia, Italy, and Germany in the early years of this century, the world would have been spared the experiences of totalitarianism.

But though Pesch himself may be inaccessible to most Americans, the brochure by Prof. Franz Mueller, of the College of St. Thomas, St. Paul, Minn., *Henrich Pesch and His Theory of*

Christian Solidarism, is readily available. It should serve to give many who have been trying to clarify their ideas as to what kind of organization they should strive for a clearer conception of how to combine the good points of both individualism and of socialism while avoiding their evils. To those who can read German and will apply themselves to a study of Pesch's own *Lehrbuch* the brochure, obtainable from the College of St. Thomas, will serve as a good introduction to the task of learning what this Catholic economist, who died (1926) only a few years before Hitler came to power, had given a lifetime to evolve. And study clubs should not overlook this as a text.

J. Elliot Ross.

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WHAT MAKES AN AURIESVILLE RETREAT DIFFERENT?

In the fall of 1940, I journeyed from Mobile, Alabama to the site of martyrdom of Saints Isaac Jogues, Rene Goupil, and John Lalande at Auriesville, New York. At the Sacred Heart Retreat House there I participated in an eight-day retreat conducted especially for priests. Since this retreat house is new, and its work largely unknown as yet to our clergy, I am sure there are many who would welcome an opportunity to cross-examine me on the subject of the retreats held there.

How did you survive it? What could you accomplish in eight days that you could not effect in four? Isn't it the same as making a private retreat anywhere? These and many other questions would arise. There is evidence enough that we priests as a body are deeply interested in any movement which can improve our sorely-tried spiritual lives. I feel sure that many would want to avail themselves of the opportunity offered by the Auriesville retreat house, once they know what it is. But most priests would rather hear the verdict of someone else who has made one of the retreats before they entertain the idea of subjecting themselves to the experience. For the benefit of these, my brothers in the vineyard, I am trying to set down the impressions of one such Auriesville retreatant.

First, as we priests, however high-minded, are men and not angels, the more material features cannot be altogether ignored.

They can, however, be quickly dismissed with the statement that the physical side is sufficiently cared for to obviate any annoyance on that score. The rooms are bright; the monastic atmosphere relieved somewhat by such conveniences as a comfortable chair, a full-sized floor rug, running water in each room. The meals are simple, substantial and quite adequate. The fee is whatever the priest-retreatant chooses to offer. The schedule is strenuous enough; yet allows suitable time for rest, and sufficient leisure for private devotion and thought.

After one's mind is set at ease as to these less spiritual details, probably the first aspect of the Auriesville retreats to strike the mind is the fact that they last for eight full days. And the question arises, "Is it not too long a time?" I think it can be said that the time drags less than it often does in a shorter retreat. After all the work and cares of the year, I believe it takes most of us a few days to become fully immersed in the spirit of the retreat. That accomplished, the retreat becomes easier, and much more profitable. The duration of eight days allows time enough to fully think out one's problems, and plan for the coming year, something which is difficult if not impossible in a retreat of a few days. I can best sum up my convictions on the length of the retreats by saying that I think I would not be reluctant to entertain the idea of a thirty-day retreat there if Providence should ever make it possible for me. I understand that the Sacred Heart Retreat House hopes to provide such opportunities in the years to come.

Strange as it may seem, the very retreat silence, which one may at first thought be inclined to dread, helps to prevent the time from lagging. In the retreat which I attended there were twelve in the group, and the retreat silence was kept with the same fidelity which one would expect in a seminary or novitiate in time of retreat. It is a simple matter to observe this silence when there is no external stimulus to break it. With this removal of distractions, and with the atmosphere which embraces one while dwelling and walking amidst such sanctified places, the art of meditating can really be mastered. This ability to meditate with interest during the spare time of the day makes the time pass rather rapidly, and it was the opinion of the twelve of us that it passed pleasantly.

As for the discourses of the Retreat Director, their whole approach differs from what many of us have come to expect in retreat talks. I am assured that this approach is not peculiar to the particular Father who conducted this retreat, but represents a fixed policy of the retreat house. The sermons are not denunciations of faults, nor emphatic assertions that we must do this or that. In fact, they are not sermons at all. They are calm, heart-to-heart discussions by the Director in which he presents considerations to be weighed by the retreatant in his time of prayer. They are aids to thinking, more concerned with providing method and motive for each individual to settle the problems of his current life, and plan his life for the year to come.

Unless a priest has made several retreats of more extended nature than can usually be held for a whole diocesan group, he is likely after his Auriesville experience to entertain an almost entirely new conception of the Spiritual Exercises of St. Ignatius. In shorter retreats we are apt to identify these Exercises with the usual considerations on the Purpose of Man's Life, Sin, Hell, Judgment, etc. In the Auriesville retreats these meditations are but the preliminaries, which they were designed to be, to a human, devotional, practical acquaintance with the Life of Christ, and in view of the status of the retreatants, it is the Life of Christ, the Priest, which is stressed. The approach is intimate, friendly, not theoretical and scientific. The aim is to re-live with the God-Man His life on earth, day by day, incident by incident, so far as the time allows. (Hence, incidentally, the desirability of at least eight days.) The effect sought after is that the retreatant should become steeped in His spirit, His views, His priestly methods, as one does in the spirit and views and methods of one's merely human friends.

As a system of spiritual pedagogy, its best recommendation lies in the fact that it is the system employed largely by the Master Himself in the formation of His first priests, the Apostles. They learned not only by precept, but often, perhaps more often, simply by going about with Jesus day after day, looking at Him, hearing Him when He spoke, watching what He did and in what manner He did it. They were drawn, little by little, first to know Him better, then to conceive a deep affection for Him, and as a result to become more and more like Him. It is to be hoped that other priests, following in the footsteps of the Apostles, can by the same method so grasp, and, as far as God's grace and human frailty permit, so reproduce that Life, that in any given circumstance of their priestly life, they will almost instinctively know how Christ would act, and with a sort of supernatural spontaneity be impelled so to act themselves. I believe that a motive of friendship and loyalty for Jesus Christ, and a knowledge of His methods and ideals in the leading of a priestly and apostolic career, can do more to purify and fructify our priestly lives than any amount of human reasoning or human invective. This seems to be the fundamental theory of the Auriesville retreats.

This account would not be complete if I were to omit mention of the contribution made by the place itself to the success of the retreat. One can meditate better, walking, praying, and thinking under the shady trees on the very path up which St. Isaac Jogues was forced to run the gauntlet, or standing on the spot in the old Indian village where he underwent such torture, or strolling about the ravine where lie the bones of St. Rene Goupil. Our country's first canonized martyrs contribute more than their share to the fruitfulness of the eight days.

In writing the above I have no desire to draw comparisons, nor to press my own judgment upon my brother priests. I only desire, in all simplicity and in a spirit of fraternal helpfulness, to make known my personal sentiments concerning the Auriesville retreats, believing that many others will desire to share the happy experience which was mine.

J. R. O'DONOGHUE.

Mobile, Alabama.

CHANGES IN THE WORDING OF PUBLIC PRAYERS MADE NECESSARY BY THE REVISION OF THE NEW TESTAMENT.

Qu. In view of the change made by the Revised Catholic New Testament should we now use the formula, " In the Name of the Father and of the Son and of the Holy Spirit " instead of the wonted " Holy Ghost " in public prayers and in the instruction of catechism classes? Should this be done as soon as the Revised New Testament is recognized by the Bishop of a given diocese, or should direct orders to do so be awaited from the Bishop?

Resp. It was the intention of the Revision Committee for the New Testament to revise only the sacred text and not our English prayers or liturgy. For this reason many possible changes were avoided, and the archaic " thou " retained. The slight alteration of " trespasses " to " debts " in the Lord's prayer, and this present instance of " Holy Spirit " were considered advantageous. It is possible that when the new version becomes as familiar as the old these changes may find their way into Catholic practice. If this does take place, it will be due to anything but a desire on the part of the revisers to impose their expressions.

TEMPORAL LIMITATION FOR VALID USE OF DISPENSATION.

Qu. Decree 301 of the IV Provincial Council of Portland in Oregon (1932) reads as follows: " Dispensationes matrimoniales a locorum Ordinariis obtentae post sex menses a die concessionis omni vi careant." The official English translation sent to the priests of the province reads: " Marriage Dispensations if not used should be invalid after six months."

Father John overlooking this Canon married a couple, having obtained a dispensation from the impediment *Mixtae Religionis et ad cautelam disparitatis cultus* seven months previously?

What about the marriage and what must Fr. John do to rectify his mistake?

Resp. It is altogether beside the point to investigate the question whether it is within the right of a body of local ordinaries to attach a condition of temporal limitation for the valid use of a dispensation granted by them in some universal law of the Church from which they can dispense only in view of special faculties delegated to them by the Holy See. The decrees of the above-mentioned council received full recognition and approval from the Sacred Congregation of the Council in a formal decree under date of February 16, 1934, and thereupon were promulgated to go into effect with the fifteenth day of August of the same year. The question here is not one of law, but one of fact. Does the text of *Decretum 301* plainly imply that a dispensation becomes altogether ineffectual for use when it is not utilized or applied within six months from the time it was granted?

The answer to this question, so it appears to the writer, must be an unhesitating affirmative. The decree can scarcely be imagined to serve any disciplinary purpose if, the while it cautions against the use of a dispensation later than six months from the day on which it was obtained, it nevertheless regards such a belated use of the dispensation as remaining within the sphere of a validly applied execution of it. The intent of the conciliar decree, namely, that after the lapse of six months the grant of a dispensation should never be put to use, would stand deprived of practically every legal sanction, for one could readily regard the use of the dispensation as still justified whenever one had to deal with an individual case that differed from the general run of cases, in as far as the peculiar adjuncts of that case would warrant an exceptional method of procedure.

There can be little, if any, doubt that in framing the decree the Council contemplated the timely use of a dispensation within temporally restricted limits as a fairly objective safeguard against the danger of using a dispensation whose validity could be called in question in view of the doubtful continuance of the canonical reasons for which the dispensation was originally granted. It is indeed altogether reasonable to assume that, in order to make its aim effective, the Council resorted to an effective sanction, namely, the sanction of invalidity in all cases wherein the use of the granted dispensation did not fall within the limit of time indicated for its valid use.

It may be asked how one is to determine the point of beginning in the lapse of the six months. Does that point coincide with the moment when the dispensation is granted by the local ordinary, or is it identical with the moment when notification of the granted dispensation is received? The decree speaks of the "*dispensationes matrimoniales* OBTENTAE." The natural and obvious meaning of the word *obtentae* points to the time when the petitioner has knowledge that the dispensation has been granted, for in human speech we do not expect anyone to say that he has obtained a dispensation until he has assurance that the dispensation has been granted.

In the light of canon 34 it is rather evident that these six months will be computed as calendar months, and not as a period of exactly 180 days in consequence of six periods of thirty days each. Therefore, regardless of the date on which the dispensation is obtained, the lapse of six months will never comprise less than 181 days, and never more than 184 days. The seeming inequality arising from the specification of calendar months is but a sequel of the varying length of the months throughout the year. Surely, it will always prove easier to figure six months as extending from May 1 to November 1, though incidentally that period amounts to 184 days, than to figure six months as extending from May 1 to October 28 for an invariable period of 180 days.

But, a more precise question remains. One must determine whether the day on which the dispensation is obtained should be counted in whole, or at least in part, as contributing to the lapse of the six months, or whether this lapse of time begins only on the following day. The wording of Canon 34, §§ 1-2, and especially the examples adduced in these two paragraphs of the Canon in order to illustrate its meaning and application, logically lead to the conclusion that the lapse of the six months is to be reckoned, not only in accordance with the calendar computation, but also in accord with a *de momento ad momentum* reckoning. This means that a dispensation which was obtained at 10: 00 A. M. on May 1 will no longer be available for valid use after 10: 00 A. M. on November 1.

On the assumption, then, that Father John made use of the dispensation which he had obtained longer than six months prior to the time of the marriage, one must conclude that he proceeded without the use of a valid dispensation. But, does that imply that the marriage was contracted invalidly? Not at all if the dispensation was needed solely for the removal of a prohibitive impediment. In the submitted case the dispensation was granted for the impediment of mixed religion, and *ad cautelam* also for the possible impediment of disparity of cult. The very wording of the dispensation reveals therefore that there was no certainty of the non-baptism of the non-Catholic party at the time of its grant, otherwise there would have been a direct request for and a corresponding dispensation from the impediment of disparity of cult in a forthright manner. Now, Canon 1070, § 2, states very explicitly that when a party at the time of the contraction of the marriage was commonly considered as baptized, or when his baptism was doubtful, then the presumption of law favors the validity of the marriage (that is, in the absence of any dispensation), and this presumption will stand until it is proved for a certainty that one of the parties was baptized, and the other was not baptized. From this rule it is clear that in the proposed case nothing is demanded of Father John under the circumstances of uncertainty about the non-Catholic party's non-baptism in order " to rectify his mistake." In as far as the validity of the marriage might be affected it still remains to be demonstrated that he has made a " mistake." The marriage rests on more than just a basis of good faith; it is buttressed with legal presumption that militates in favor of its validity and that regards the valid status of the marriage in the light of an established fact as long as unchallengeable proof to the contrary has not been produced by revealing for a certainty that the non-Catholic party was unbaptized at the time the marriage was contracted.

Of course, a non-Catholic party's later baptism would not automatically validate the marriage. In that event a new expression of consent in due canonical form would still be required. But, if it were found out for certain that at the contraction of the marriage there was a certified need of a dispensation from the impediment of disparity of cult, then a new dispensation would be necessary for the proper convalidation of the marriage. If, because of some untoward factors in the case, this convalidation could not be effected in the ordinary manner of the exchange of a new matrimonial consent in due canonical form, then there still remains the possibility of obtaining a *sanatio in radice*, provided that the erstwhile consent still perseveres when of itself it was sufficient in its nature for the valid contraction of a matrimonial union.

SAINT AMBROSE—BISHOP OF MILAN.

Industrial Milan witnessed in the past year appropriate celebrations marking the sixteenth centenary of the birth of Saint Ambrose. The occasion fostered similar festivities throughout Italy, but none surpassed those of the Milanese, steeped, as they are, in the traditions of Ambrosian rite and lore. The Sacred

Heart University of that city issued a commemorative volume[1] of a series of studies on the great Doctor of the Church, who ruled the Episcopal See of Milan for nearly a quarter of a century. All this has had the desired effect of throwing up in retrospect the perennial figure of the illustrious Bishop and Saint.

Great and important as Milan is today, it was as great and important in the fourth century. Indeed, at the end of the third century, it had become the second city in the West, after Rome. Ausonius, the poet, remarks: " Mediolani mira omnia."[2] Through three centuries, the Church here took firm root and spread its branches. However, there yet remained smouldering embers of Arianism, which awaited a sure foot to stamp them out forever.

In this city and at this time, the Providence of God deigned to raise up a giant of episcopal zeal—Saint Ambrose. To understand Saint Ambrose we must not extract him from his historical background, else we admire the gem out of its setting, the portrait out of its frame.

The unusual manner of his election to the episcopate bears mention. Upon the death of Auxentius, the Arian bishop, the see of Milan fell vacant. Violent disputes arose among the Christians, the Arian faction struggling with the Orthodox. Ambrose, the governor, entered the cathedral and tried to establish order. During his speech, according to Paulinus, his biographer, the voice of a child was heard crying: " Ambrose Bishop!" So well loved was he by both parties that the wrangling ceased and all took up the cry. Paulinus adds: " There was a marvellous and incredible unanimity."[3] The bishops approved the choice, and the Emperor, Valentinian I, ratified it. But Ambrose was only a catechumen; promptly he was baptized, and on the 7th of December, 374, the day on which both East and West now honor him, he was ordained to the episcopacy and installed in his see.

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[1] *Sant' Ambrogio nel XVI Centenario della nascita*, Università Cattolica del S. Cuore, Milano, 1940. Other recent studies on St. Ambrose: (1) Ildefonso Schuster, Card., *Sant' Ambrogio Vescovo di Milano*, Milano, 1940; (2) *idem, Sant' Ambrogio* e le più antiche basiliche milanesi. Note di archeologia cristiana, Milano, " Vita e Pensiero ", 1940; (3) Luigi Castano, S. *Ambrogio*, Torino, S.E.I., 1940.

[2] Ausonius, *Ordo Urbium Nobilium*, VII. 1 (Loeb).

[3] Paulinus, *Vita Sancti Ambrosii*, 6 (ed. Kaniecka, 44; PL XIV. 28): ". . . repente in hunc unum mirabili et incredibili concordia consenserunt."

The bishop, however, found himself face to face with an embarrassing paradox. Lacking entirely a theological training, he was called upon to exercise episcopal authority, and, as he nicely puts it: " to teach before even having learnt." " Itaque factum est, ut prius docere inciperem quam discere." [4] Then it was that his former excellent classical education revealed itself. Obviously, this was insufficient; so he set to work to absorb Holy Scripture and transform this divine and eternal wisdom into his very self. Writes De Labriolle: " For Ambrose the Bible was the source of all truth, beauty, and philosophy." [5]

By nature, Ambrose was endowed with a very practical turn of mind. Hence we are not a little surprised to find him turning to the East for his masters in Theology. At any rate, the deep Eastern culture he imbibed served as a whetstone to his Roman sword by which he parried and thrust at the heterodoxy of his times. In exegesis he chose Philo and Origen; for moral and dogma he gave himself to Athanasius, Basil, Cyril of Jerusalem, Didymus, Epiphanius, and Gregory of Nazianzus. What remarkable powers for assimilation this Westerner displayed!

From the studies of Ambrose, it is a logical step to turn to the study of Ambrose himself. First of all, we can consider his pastoral activities, then his political endeavors. In this manner we become acquainted, partially of course, with two highly important and highly interesting phases of the life of the great bishop.

Ambrose was a magnificent orator. Having filled his chalice to the overflow, he gave of this surplus to his flock. In preaching, he tempered the firmness of a Roman magistrate with suavity. His was the gift of penetrating hearts through preaching. Even before his conversion, St. Augustine was held spellbound by that irresistible something. In his *Confessions* he writes: " verbis ejus suspendebar intentus . . . et delectabar suavitate sermonis." [6] His favorite topic in preaching was virginity. This is one of the subjects on which St. Ambrose waxed most eloquent, and writes Cayré: " It earned for him the title of ' Doctor of Virginity '." [7]

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[4] *De Officiis Ministrorum*, I, 4 (PL XVI. 25). Cf. *De Paenitentia*, II, viii, 72 (PL XVI. 536).

[5] Pierre de Labriolle, *The Life and Times of St. Ambrose*, p. 6.

[6] *Conf.* V. 13. 23 (ed. Knöll, 91).

[7] A. A. Cayré, *Manual of Patrology*, I. 532.

His pastoral duties of catechizing and administering the sacraments were extraordinary, and the effort he displayed was truly prodigious. After his death, it took five bishops to replace him in administering baptism to the people on Holy Saturday.[8]

We pass now to activities of a different nature, the eminent political influence Ambrose exerted on the Roman Empire for God and Church. So important is this phase of his life, that he is most correctly called "the counsellor of emperors."[9] Sometimes his relation with the chief of state was that of a father as in the case of Gratian; sometimes he was wary and reserved, as with the crafty, heretical Justina; on two occasions he proved to be the actual bulwark of the throne, defending it in the face of usurpers in the times of Valentinian II; upon occasions he could be a severe disciplinarian never yielding an inch to enthroned misconduct, even when the emperor was none other than the pious champion of Catholicism, Theodosius the Great. Burning with intense patriotism, he was as much interested in the affairs of state as the emperors themselves. His influence may be detected in the laws and other legislative acts of this time.[10]

Now that we have seen Ambrose in the role of pastor and adviser of state, it would be well to attempt a complete picture of the manifold duties incumbent on him. On this subject, the eminent French writer of the last century, Chateaubriand, has painted in living words, in his *Etudes Historiques*,[11] a masterly portrait of a bishop in the fourth century. Writes Chateaubriand: "There is nothing more complete or well filled than the life of the prelates of the fourth century. A bishop baptized, acted as confessor, preached . . . arbitrated quarrels between cities . . . published treatises on morality, discipline and theology . . . sat in councils and synods, was called in by emperors to advise them . . . and was dispatched to usurpers and barbarian princes: three powers—religious, political, and philosophical—were thus concentrated in the bishop." There can be no doubt that the features of this picture were provided for the most part by the life of St. Ambrose. This is the conviction of De Labriolle.[12]

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[8] Paulinus, *op. cit.*, 9 (ed. Kaniecka, 88).

[9] de Labriolle, *op. cit.*, Introd. xviii.

[10] Cf. de Labriolle, *op. cit.*, Introd. xxv s.

[11] Chateaubriand, *Études Historiques*, Étude V.

Ambrose, Gregory, Augustine, and Jerome are the four Latin Fathers and Doctors of the Church. Each is a giant in activity, learning and sanctity, and any comparison among them would seem especially odious. A few observations, however, do not seem irrelevant. Ambrose equalled, if not outdistanced, Gregory in statesmanship; converted Augustine, and merited this remark from the stern Jerome: " Ambrose was made Bishop of Milan, and the whole of Italy adopted the true faith." [13] Writes Cayré: [14] " He (Ambrose) was pre-eminently a true Doctor of the Church." Hear the testimony of the great Theodosius: " Verily, there is only Ambrose to make me understand what a bishop really is." [15]

What, we may ask, are Ambrose's legitimate claims to the title of Father and Doctor which the Church bestowed on him? Undoubtedly, the answer is found in his works. These deal chiefly with Holy Scripture and Moral Theology; a few treat dogmatic questions. Ambrose is the exegete par excellence in the West, more especially of allegorical exegesis which he learned from Philo and Origen. His reputation as a moralist rests upon his " De Officiis Ministrorum " which is Cicero's " De Officiis " in Christian garb. As a dogmatist he merits still another title—" the Doctor of the independence and the unity of the Church." [16] Many treatises and letters, especially those to the emperors, are still extant in which he elucidates the relations of Church and State. Furthermore, he had a keen perception of Christian unity which made him a sentinel on guard against heresy or schism in his flock or in Christendom in general. This latter tendency is borne out by the part he played in opposing the Schism of Antioch. When aroused, he was capable of pronouncements, unequivocal and forceful, which make him famous. Take, for example, this dictum against schismatics of all ages, present or to come: " Those who separate themselves from the See of Peter have no part in the patrimony of Peter." "Non habent enim Petri haereditatem qui Petri sedem non habent."[17]

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[12] de Labriolle, *op. cit.*, p. 264.

[13] S. Hieronymus, *Chronica*, II, ad ann. 397 (PL XXVII. 507): " Mediolani Ambrosio episcopo constituto, omnis ad fidem rectam Italia convertitur."

[14] *Op. cit.*, I. 528.

[15] Theodoret, *Hist. Eccl.*, V. 18.

[16] Cayré, *op. cit.*, I. 535.

From all the foregoing we may distil the quintessence of his character. He was above all a bishop, a pastor of souls; a man of pure life, unwearying zeal and uncommon generosity. The *Confessions* of St. Augustine echo and re-echo the praises which the great penitent lavished on his spiritual father. In the fifth book he writes: "Veni Mediolanum ad Ambrosium episcopum in optimis notum orbi terrae."[18] Ambrose will remain forever the inspiration and model not only of all episcopal rulers, but also of all shepherds of souls.

SALESIANUS.

Newton, N. J.

SPONSORS FOR ORPHANAGE BABIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

With regard to the exhaustive article on "Sponsors and Testimonials" (ECCLESIASTICAL REVIEW, March 1941, page 254) permit me to inquire what a priest can do and yet obey the rulings of the sacred canons under the following circumstances:

For seven years I served as chaplain in a Home for unmarried mothers. During this time I baptized 335 illegitimate babies. When I came to the Home it had been the practice for one of the girls to act as godparent for the baby of another girl. The girls passed under assumed names in the Home and were forbidden to give their home address to others to shield their good name as much as possible. Fulfillment of a godparent's duties were out of the question and I discontinued the practice. Some of the babies were adopted out after six months; others went to Catholic orphanages at the age of two and a half years; a few were kept by their respective mothers.

Who could be called upon to act as godparents of these unfortunate babies? In most cases parents and relatives of the unmarried mother flatly refused. Conscientious Catholics of the city declined to serve and, I think, justly so for a number of good reasons. Quid faciendum? I submitted this question to the local Ordinary. His reply was: "Father, you know more of theology than I do." Not a very satisfactory reply.

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[17] S. Ambrosius, *De Paenitentia*, I. 7. 33 (PL XVI. 476).

[18] *Conf.* V. 13. 23.

Possibly the writer of the article in the ECCLESIASTICAL REVIEW has a good, practical suggestion to make. I and, no doubt, others would be grateful for such a suggestion. SACERDOS.

I feel that " Sacerdos " presents a real problem in his letter—a problem that must be duplicated as many times as there are homes for unmarried mothers. I must confess, however, that I have not run across a solution of such a problem in anything I have read on the subject of godparents for baptism.

It would appear that proper ecclesiastical authority could establish a mode of procedure that would take care of matters nicely. Why could not the institution itself, as a *persona moralis*, be made the godparent of such children? As a matter of fact, it looks to, or ought to look to, the principal duty of godparents, which is to take care that the children are brought up properly in the Catholic faith. The babies are certainly not let for adoption except to persons who will provide for their religious education. They are not presumably passed over to the respective foster mothers unless they are willing and able to take care of the children, both physically and morally. If they continue in a Catholic orphanage, it goes without saying that their religious life is not neglected.

The original institution, therefore, does, as a matter of fact, assume the responsibilities of sponsorship. If its right to do so were definitely established, then it would make no difference what physical person actually went through the ceremony of sponsorship, since that physical person would merely be acting as proxy for the moral person, or the institution.

I profess no profound knowledge of canon law, and perhaps some canonist could shoot holes through this suggestion, or offer a better one. In the absence of which, might it not be feasible for a chaplain in one of these institutions to send on the problem, with the present suggestion, or with some better one that may arise, to the Congregation of the Sacraments?

North Collins, N. Y. EDWARD S. SCHWEGLER.

BOOKS AND READING AND ECCLESIASTICAL CONTROLS.

The more one studies the *Index Librorum Prohibitorum* and the canon law on prohibited books in relation to contemporary educational requirements, and in relation to the reading practices of Catholics under conditions that obtain in this country, the more one is impelled to think that something needs to be done in the realm of books comparable to what is being done for motion pictures by the National Legion of Decency and other associated agencies. A thorough acquaintance with ecclesiastical law on books together with its practical applications as interpreted by canonists and moral theologians cannot be expected of many librarians of Catholic colleges and universities. As laymen and Sisters and Brothers, they have had no formal training in canon law and moral theology. Even in the case of priests with a first rate theological training as a background, it is difficult to find two priests who agree upon the application of the law of forbidden books. One might go further and say that among priests who have the obligation of making applications of the law, there seem to be few who can back up their applications with convincing external authorities.

The writer is of the opinion that the law is too complicated in its applications for the average person, even in the case of priest-librarians; and that in order to secure a degree of uniformity of practice in Catholic educational institutions in this country, it is expedient that a body of experts in the canon law and moral theology bearing on books and reading be named by the hierarchy to work with a committee of librarians and other educators for the purpose of preparing a manual for the guidance of librarians and others engaged in the direction and provision of reading for Catholics.

It is expected that a survey will be made before the next annual meeting of the Catholic Library Association to determine with more exactitude and detail the present situation in educational institutions with respect to the application of the laws of the *Index* and the character of the difficulties that hamper their fullest application in varying circumstances and conditions as found in this country.

There is reason to believe that there are graduates of Catholic colleges (1) who are unaware that there is an *Index Librorum Prohibitorum*, (2) who have no idea of the classes of books which are forbidden to them under pain of mortal sin not to speak of those classes forbidden under pain of excommunication, (3) who freely read such literature without the slightest consciousness of spiritual danger. Most Catholics, no doubt, have some notion from their catechism of the dangers of indecent literature; most know that the hierarchy has set up an agency to provide moral guidance in respect to current motion pictures; but I wonder whether Catholic college students are everywhere acquainted with the National Organization for Decent Literature operating under the Episcopal Committee on Clean Literature.

For more than a year now the Catholic Book Club *Newsletter* has been carrying a quarterly supplement in which best sellers are reviewed from the Catholic frame of reference. Likewise, the *Catholic Library World* has been carrying an index to Catholic book reviews of the current best sellers. Both of these media unfortunately have an extremely limited circulation, and offer no means of quick reference to particular titles even in so limited a field as the best sellers.

In spite of the sweeping character of the church's prohibitions in respect to reading matter, it seems almost an anomaly that the legislation takes no cognizance of the sphere of reading wherein apparently lies the gravest danger to the average Catholic reader in this country. Subject to correction from those better equipped to pass judgment, I suggest that the most serious hazard to faith for the majority of the faithful in our national environment lies not in the writings which openly attack the Christian position and Catholic dogma, but in that vastly more common and subtle literature which presupposes acceptance on the part of the reader of attitudes which are un-Christian, non-Catholic or purely materialistic. This seems to be the character of the majority of non-Catholic publications on all levels, from the daily paper, through the light magazines and books to the quality literature and scholarly writings of the most learned men.

Under the circumstances, the writer feels that every Catholic teacher and pastor is under grave obligation to guide Catholics to a true perspective through Catholic literature in addition to such correctives as may be administered by means of the living word. If such an obligation exists, the method of impressing the obligation upon pastors and educators is perhaps a problem for the American hierarchy. Seminary training would have to be oriented in such a way as to impress the clergy with a vivid sense of their obligation in this connection. It is the writer's opinion that we are blessed with an adequate and constantly improving body of Catholic literature and a capable Catholic press. We have the facilities for providing the faithful with adequate library service even in the smallest parishes, providing the pastor is determined to counteract the destructive influence of secular literature by means of the rich resources of Catholic culture which are ready to hand in literary forms.

For financing the project, where other means fail, there is the "credit union" technique. For economy in book purchases there is the technique of the consumer cooperatives. For guidance in selection there are aids to meet any situation. E. g. for children's literature there are graded lists prepared by Mary Kiely of the Pro Parvulis Book club (Empire State Building, N. Y.), Sister Camilla (St. Mary's-of-the-Woods, Indiana), Sister Mary Louise (Brooklyn), Mary C. Devereaux (University of Wisconsin), Monsignor Wolf (Dubuque), and the Education department of the N.C.W.C. Current recommendations are found in the *Pro Parvulis Herald*, and the *Book Survey* of the Cardinal Hayes Literature Committee. For high schools, colleges, and parish libraries similar services are available for immediate use of inquiring pastors, librarians, Catholic study groups, and individuals.

For the effective use of Catholic pamphlets there is Willging's [classified] *Index to American Catholic pamphlets*, kept up to date with monthly supplements regularly cumulated for convenient reference. The *Catholic Bookman* is a monthly check-list of new Catholic publications to which is added an index to the book reviews in the chief Catholic magazines in the English language. Finally, the *Catholic Periodical Index* makes it possible to locate quickly material on any subject treated in the principal Catholic magazines in the English language as well as the material in the *Acta Apostolicae Sedis*.

As Father Pernicone has stated in his *The Ecclesiastical Prohibition of Books*,[1] "The prohibition of evil books is only a negative means to prevent harm. . . . Unless they have good literature at their disposal, it is not likely they will abstain from dangerous publications." The outstanding effort of this kind in the United States is that of the Cardinal Hayes Literature Committee, established by His Eminence Cardinal Hayes in 1928 with the following objectives:

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[1] The Catholic University of America Press. Washington, D. C. 1932.

1) To cultivate, especially among Catholics, a sound critical sense, which will foster the reading of good books and discourage the reading of bad books.

2) To impress upon publishers the value and importance of the Catholic point of view.

3) To encourage Catholics to take their rightful place in the world of letters.

4) To stem the tide of pernicious literature.

Returning once more to the question of ecclesiastical prohibitions in the field of reading, it is first of all appropriate to recall that every good law is inherently designed to liberate individual members of society from the tyranny of disorders perpetrated by the lawless or misguided elements in society. When the canon law on books and reading is put into force in accordance with the mind of the church, right thinking Catholics will normally experience a vivid sense of liberation and enrichment in their cultural activities rather than a sense of frustration and intellectual restraint.

The law which requires ecclesiastical permission to be sought before reading dangerous literature insures the result that only competent persons shall attempt to read books which though rich perhaps in eternal values are also interlarded with such errors as to expose the unwary to grave danger. The learned therefore armed with the proper ecclesiastical authority are to be encouraged to read the literature that is forming the minds of contemporary society in order to combat error, and at the same time to harvest those elements of truth and beauty and good which would otherwise be lost to Catholics.

The revival of interest and concern about the canon law on books and reading should bring into being an habitual attitude of mind toward everything that is read — books, periodicals, newspapers — an attitude in which is found the ever-present question: " How does what I am reading correspond with the Catholic position or teaching? What is the Catholic position on this subject? What is the Catholic answer to this problem?" etc.

Recapitulation of problems presented by the ecclesiastical law on forbidden books and of solutions proposed:

1) There are practical difficulties in the application of canon 1399, and other difficulties on a narrower scale exist even in the case of many important authors listed in the *Index* itself. A partial solution, and at the same time a very great aid, can be provided by the preparation of a manual clarifying and illustrating the applications of the canon law on prohibited books. Such a manual, however, must leave much undecided owing to the paucity of authoritative literature on the subject, and owing to the number of situations which commentators have not treated, or have not treated in sufficient detail.

2) This circumstance seems to indicate the need of a commission of experts operating under the authority of the American hierarchy, whose function will be to provide the guidance necessary for making the manual a balanced and effective tool, and to hand down decisions, semi-official decisions perhaps, with a force similar to that of a confessor advising a penitent.

3) To facilitate the work of the compilers of the manual and to provide compelling facts supporting the need for a national commission of experts on books and reading, it is felt that a survey should be made at once to provide a factual picture of existing conditions and needs.

4) The foregoing undertakings toward clarification of the law and its applications would in all probability have the effect of putting the law on prohibited books into actual operation on a uniform basis throughout the country. Scholars and educators, who have heretofore not known what was expected of them under the law, and have not realized the real necessity and moral obligation of obtaining permission to read forbidden books, will in most cases begin to seek the proper ecclesiastical permission for the use of prohibited books necessary to their work in the cause of the church and religion. They will also become more generally cognizant of their obligation to familiarize themselves with those prohibited writings which are shaping the thought and conduct of contemporary non-Catholic society. In this way they may train their students in the methods of sifting the good elements from the bad in such writings lest they be lost to Catholic culture, in the methods of recognizing the errors and the sources of the errors of contemporary thought and conduct, and of refuting them.

5) Finally, the problem of providing the Catholic laity with an effective antidote for the irreligious and materialistic literature of everyday reading may be solved by making the provision of parish library service, or of reading guidance, an integral and essential part of the functions of every pastor, and by the providing of central diocesan libraries under the supervision of trained librarians as has been done in the diocese of Wilmington.

COLMAN J. FARRELL, O.S.B.

Atchison, Kansas.

A BOY'S IDEAL OF A PRIEST.

To the Editor, THE ECCLESIASTICAL REVIEW.

The accompanying essay was written as a class exercise by a boy in second year of high school. I thought it might prove interesting to some of your readers, and that is why I am sending it to you.

JOHN F. SHERIDAN, S.J.

Baltimore, Maryland.

MY IDEAL OF A PRIEST.

If he is a real man, one who can sympathize with me when I am blue; if he can really pray; that is, if he can lift his mind to God; if he can smile, even when he should be in a hospital; if he can listen to a boy's perplexing problem, as well as the old lady's touching story; and if he can always answer my questions about Church regulations, then I'll gladly call him "My Ideal Priest."

Perhaps this is a bit puzzling to you, but I shall try to prove that there is such a man. "My Ideal Priest" would, first of all, have to be a natural, human being. I don't want one of these men who, as soon as you get near them, become as cold as a cake of ice. When I go to Church, I expect to hear him quote the Scripture, but when I'm in the school yard, talking about Louis' latest fight, I don't want to hear, "Fighting is so horrible. We should 'Love our neighbors as ourselves,' St. Matthew, Chapter 22, Verse 39." Maybe you do, but, then again, maybe you aren't normal. "My Ideal Priest" should have an extra amount of piety. I don't mean that he should be so pious that he can hardly walk from the church back to the rectory after evening prayers. But I do mean that he can lift his mind to God and avoid distractions, giving good example to his parishioners. I don't want a priest who tells me I must avoid wilful distractions, such as cleaning out my wallet during the Offertory, and then he himself goes to the altar and repeatedly looks at his watch at various parts of the Mass. My priest must be interested in his work. He must wear a smile, even when he's been up all night answering sick calls. If he wants to be my favorite, he must answer my questions without acting, as if he wished he had joined the navy. Then too, he must be a real leader. When the parish is sponsoring a raffle, he must not just hand out the books and say, " I hope you all sell as many books as you can." Of course not. I want to hear him remind me of the raffle from the pulpit. Remember, I said remind. I don't want a sermon on how much the church needs repairs or how nice it would be to buy a cow for the orphanage, week after week. By the word leader, I mean not only in parish activities, but also, when the parishioners are anxious for a new road leading to the church, the priest should get behind the movement and use his influence.

If he wants to be " My Ideal Priest," he must have a pleasant personality. He must be able to deal with all kinds of people. When the scrupulous old lady with one foot in the grave comes to him, wondering if she committed a sin by missing Mass during the blizzard, or when the school boy asks if it's wrong to " hook " into a baseball game, my priest must be able to answer their questions without hurting their feelings. He should also have a sense of humor and a sense of responsibility. For instance, he shouldn't tell a joke, even if it happens to be a good one, when he visits the dead. But, perhaps, we all would like to hear an occasional humorous story during the Sunday sermon. Perhaps your parish priest talks in a low monotone and leaves you very unconvinced. But if he wants to be " My Ideal Priest " he will have to practice until he conquers his fault. After I hear a sermon, if the priest doesn't convince me that what he says should be done, then I'll hardly practice that virtue.

Naturally my priest must have a well-rounded education. Since his work is with the souls, then he must have a good knowledge of Theology. When he is asked a question about religion, he should not answer, " Well, it depends on the circumstances of the case." My priest must give several examples and explain each one. He must be ready to tell me whether I have or haven't committed a sin. If possible, "My Ideal Priest" should have a general knowledge of the arts and sciences. He should be able to help the school boy with his Latin, as well as being able to converse intelligently with the scientist. I want my priest to be considered better than the Methodist minister or Jewish rabbi. And if he happens to be stationed in the hills of Tennessee, he should try to learn a trade. You've often read of how the early Saints won converts by their ability to do things as well as, if not better, than the pagans. I believe that in certain parts of the world converts can still be won by feats of strength.

But I have omitted the most important quality of the " Ideal Priest." He must be able to set a good example. If he does that, then he has a good lead in the race for the title.

Maybe by now you are shaking your heads and thinking it impossible, but, dear reader, have you ever seen a priest who did not possess most of these qualities?

SACRED MUSIC AND THE PLENARY COUNCILS OF BALTIMORE.

To the Editor, THE ECCLESIASTICAL REVIEW:

Most of us are familiar with the Papal documents, the general councils, and decrees of the Sacred Congregation of Rites with regard to Sacred Music. In the new " White List," a brochure published by the Society of St. Gregory of America with the hope of better acquainting the public with the laws on church music, can be found an avalanche of authoritive teachings on this subject, which should be of great interest to all.

Besides these valuable sources of information on liturgical music, there exists another important authority, the Plenary Councils of Baltimore, the immediate teachers of American Catholics. We should remember that the Fathers of the Plenary Councils exhibited the actual Canon Law of the Church in the United States. Their decrees are binding on all the dioceses of our country, having been approved by the Holy See. All subsequent councils whether Provincial or Diocesan have generally modeled their decrees on the Code and the Plenary Councils. Sacred Music received a worthy consideration then, and while this preceded the Motu Proprio of Pius X, the juridical code of Sacred Music, by over half a century, the clear foresight of the Fathers is worthy of our consideration.

The Plenary Councils aimed at the abolition of camouflaged concerts in church, the revival of congregational singing, and the restoration of the use of Gregorian Chant. We list the following excerpts:

The First Plen. Council, 1852, decree 111, states: "The Roman Ritual, adopted by the First Council of Baltimore is to be observed in all dioceses, and all are forbidden to introduce customs or rites foreign to the Roman usage."

The Second Plen. Council, 1868, decree 378, treats of Vespers; that complete Vespers be sung on Sunday and Feasts in all churches, as far as possible, after the Roman fashion, and that Vespers be never replaced by other exercises of piety; "for the solemn worship approved by the Bishops of the Church and flourishing through so many centuries must be deemed pleasing to almighty God." To facilitate the introduction of Vespers, the Council further legislated (no. 380) that the rudiments of Gregorian chant be taught in parish schools, "so that the number of those who can sing the chant well having increased more and more, gradually the greater part, at least, of the people should, after the fashion still existing in some places of the primitive Church, learn to sing Vespers and the like together with the sacred ministers and the choir. By which method edification of all will be accomplished, as quoted by St. Paul: 'Speaking to yourselves in psalms, and hymns, and spiritual canticles'."

The Third Plen. Council, 1884, decree 117, states: "We admonish all pastors to be vigilant in eliminating whatever abuses of music have crept into their churches. We strictly command them never to tolerate the temple of God to resound with profane melodies. They must permit in church only music that is grave, pious and truly ecclesiastical. The Mass must not be interrupted by the length of choir-singing. For the attainment of this end we command that they entirely exclude from the Mass music mutilating the words of the liturgy, or representing them by too frequent reiteration, or transposing them in such a manner as to completely or partially change their meaning." Decree 119, repeats the words of the Second Council, prefacing them with *denuo confirmemus.* " Moreover we will and command . . .that, where the office of Vespers is performed, complete Vespers, with integral psalms, be sung. The Psalms must never be curtailed at Vespers."

We have mentioned here important documents on Sacred Music, as taught by the Plenary Councils of Baltimore: a) for teaching Gregorian Chant in parochial schools, b) for eliminating improper music at Mass, c) for the revival of congregational singing, and d) for singing Vespers on Sundays and Feast Days. These are familiar subjects but as yet not fully realized.

Vespers is a liturgical worship and " must never be replaced by other exercises of piety," says the Second Plenary Council. Happy is the parish that has put this teaching into practice. The greatest prayer, after the Holy Mass, that the Church has is the Divine Office. Chanted in Gregorian melody by the entire assembly is the way in which the Church would have her children practice their public worship. The Fathers of the Councils understood the value of liturgical prayers and commend them for usage.

What the Plenary Councils of Baltimore decreed on Sacred Music should be important to all of us. We should be anxious for the immediate adoption of their teaching. Yet, one shudders at the actual sterility of our choirs in general. Lest we be accused of rigorism, we quote the words of an American prelate. Speaking to his diocese on the "Abuse in Church Music " he says: " Many of our churches have ceased to be houses of prayer; they have been changed into exhibition halls, where gentlemen and ladies exhibit the power and sweetness of their voices; into opera houses, where the solo of a certain young lady or the duet and quartet of favorite vocalists are admired. ' Hic non rebus quae cantentur, sed cantu moventur.' People will go to certain churches, not because preaching is more instructive there, or the divine service more according to the rubrics, but because, as they say, there is better singing, which singing is considered better in proportion as it is unecclesiastical, theatrical and profane."

It is obvious that liturgical reform in our country has been advocated for the past eighty years. The greatest obstacle seems to be the clergy. Some of our small seminaries which are incompetent and rather negligent in this matter can be blamed for the unfortunate situation. While there may be an exact and mechanical observance of rubrics on the part of many, enthusiasm to restore the liturgical sense of our people seems to be absent. Many priests excuse themselves from this important obligation, yet each pastor is responsible for the rendition of the musical program in his own church. He is the proper overseer of the choir's repertory. The Third Plenary Council of Baltimore confirms this. He and not the organist is responsible for the proper singing of the choir.

Unless our priests are better prepared to lead in this reform, Sacred Music will generally continue under the spell of secular influence, and no amount of writing will improve the situation.

JOSEPH J. KRISHOCK.

Ebensburg, Penna.

JULY MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

FOR THE CONVERSION OF THE MOHAMMEDANS.

When one recalls the tenacity with which the Mohammedans have clung to the teachings of the Prophet during the past thirteen centuries he realizes that both missionaries and faithful " must do violence to heaven " if these some 250 million souls would be won to Christ. The story of the founder of this religion is a familiar one but speculation will always exist regarding his sincerity as a reformer. Was he a fanatic or a deceiver? That we cannot answer. However, there is no doubt of his conquest of territory and—saddest of all—of men. Islam has been called " the sole secretion of an Arab brain ", but the ex-caravan attendant saw before his death the subjection of all Arabia to his teachings. After his demise his followers swept into Mesopotamia, Palestine, Syria and northern Africa, their battle-cry " death to the unbelievers " echoing through lands watered by the blood of Christian martyrs.

RESEMBLANCE AND DIFFERENCE.

Mahomet has been called " a leader who succeeded by his compromising opportunism " and perhaps one of the proofs of this is his adaptation of Jewish and Christian beliefs to suit his own doctrine. As a consequence we find points of similarity between Christianity and Mohammedanism but the differences far outnumber the resemblances. There is complete rejection of the doctrine of the Trinity since " Tritheism is considered fatal to the unity of God ". This rejection automatically denies the divinity of Christ and the Holy Spirit, as well as the redemption of mankind. Lacking a formulated theology Islam follows a religion of externals—instruction is of the simplest kind. However, as the Rev. C. Martindale, S.J., reminds us " when you believe very few things you can put the whole force of your temperament into them ". This is perhaps one reason for the spread of Mohammedanism, which also satisfies man's undoubted need to believe, to pray and to be certain of survival.

It must be remembered also that Islam offers a free hand to sensuality, ambition and fighting instinct, added to which it assures social position to blacks as well as whites, thereby explaining, in part at least, the reason for its spread through Africa.

REVISION OF TACTICS

The centuries-old concept of Mohammedan conquest by armed force has proved its uselessness, not because Islam is lacking in courage but rather because time has shown that the mightest weapons to be employed against it are prayer and charity. The failure of the Crusades is but one proof in point, just as is the success of the gentle Saint of Assisi. Force may defeat force but it never conquers it and a sympathetic approach exceeds in power the clanking of armor and the clash of steel.

To-day Islam, unwittingly or knowingly, stands at the crossroads of history. Shall it transform the star and crescent into the hammer and the sickle or flatten them both into the sharp angles of the swastika? Politically the Mussulman must make a drastic decision; spiritually he must face the alternative of substituting godlessness for Allah or opening the windows of his soul to the bright sunlight of God's love.

The missionaries are ready to supply the charity which the Mussulman has grown to know but his efforts must be supplemented by the prayers of the faithful to complete this apostolate in one of the most difficult fields in the world.

THOMAS J. McDONNELL.

New York City.

HOW LONG A "HOLY HOUR"?

Qu. To gain the indulgence of the "Holy Hour" is it necessary that the "Hour" be one of sixty minutes? Would fifty or fifty-five minutes suffice? I am supposing that the "Holy Hour" is being conducted publicly.

Resp. One of the conditions for actually gaining an indulgence is to do the work prescribed at the time and in the manner prescribed (Canon 925, § 2).

To gain the plenary indulgence of the Holy Hour, besides the usual conditions of Confession, Holy Communion and prayers for the Holy Father's intention it is prescribed that "pium hoc exercitium per integram horam participaverint" (S. Paenitentiariae, 21 March, 1933. A.A.S., Vol. 25, p. 171).

A full hour is therefore prescribed, and it could hardly be called integral if it lacked five or ten minutes. It would seem that five or ten minutes constitute a notable part of an hour. As the "Holy Hour" mentioned is conducted publicly the priest responsible for shortening the period might deprive others of the opportunity to gain the indulgence.

THE GREEK CORPORAL.

Qu. What is the "Greek corporal"? If special faculties are needed for its use, where can they be got?

Resp. The "Greek corporal" is known as "the *Antimension*, and corresponds to corporal and altar-stone. It is a square piece of linen doubled, in which are sewn up relics anointed with chrism. It is always consecrated by a Bishop, and it lies folded upon the altar. The priest unfolds it during the liturgy, and folds it again at the end. It is generally ornamented with a design, representing the entombment of our Lord, with the four Evangelists and the instruments of the Passion, printed in black ink. . . . The antimension is really a sort of portable altar" (Fortesque, "The Orthodox Eastern Church", published by Catholic Truth Society, London, 1929). The privilege of celebrating Mass in Churches of the Byzantine Rite on the Greek Corporal is one enjoyed by members of the clergy who enroll in the Catholic Near East Welfare Association, with headquarters in this country at 480 Lexington Avenue, New York City. However this privilege would be of little value in China (whence the question originates) for use on missionary journeys as it may be used only in churches of the Byzantine Rite, by priests of the Roman Rite, who of course would celebrate according to their own rite.

FORCE OF A CUSTOM LIMITING A THIRD SISTER IN THE CHAPTER OF THE SISTERS OF MERCY.

Qu. *A Guide for the Religious Called Sisters of Mercy* published anonymously in 1888 and recommended by two bishops contains (Part III, pp. 426-427) the following: "When two sisters are members of a community, a third cannot be admitted without dispensation, and if admitted, she cannot have a vote while her two sisters are members of the Chapter. This is a decree of canon law." *The Rule and Constitutions* approved by Rome in 1841 are silent on this matter.

1. Was there ever a decree of canon law to that effect?
2. If not, was it a custom having the force of law for the Sisters of Mercy?
3. If it was a legitimate custom before the promulgation of the Code of Canon Law, is it still a custom with legal force?

Resp. The book to which the correspondent refers is not available for consultation by the present writer, but the passage excerpted is found reprinted in *The Customs of the Sisters of Mercy in the Diocese of Pittsburgh, Pennsylvania,* issued in 1933. On a fly-leaf at the beginning of the book there occurs the following statement: "A Decree of the Sacred Congregation for Religious of March 3, 1919, orders that in addition to the Constitutions all books of Customs should be submitted to the same Sacred Congregation. Complying with this Decree these Customs were sent to Rome on April 30, 1932, and returned

May 1, 1933, after having been found conformable to the Canons." Thus it is evident that the matter which is contained in the book has obtaned full ecclesiastical approval.

Part I of the book deals primarily with such customs and usages as have been recognized and adopted for the practical observance of the Rule. Part II refers to the traditional and accepted practices whereby the Constitutions are adapted for a practical norm of action. In this latter section it is in the chapter dealing with the Postulancy, Reception and Profession that one finds the following statement: " When two sisters are members of a Community a third cannot be admitted without a dispensation, and if admitted cannot have a vote while her two sisters are members of the Chapter " (p. 251).

(1) The writer has no knowledge of the issuance of any such decree by any of the Sacred Congregations. It is possible, of course, that such a decree was issued for the Sisters of Mercy and that thereupon its import was incorporated in their Book of Customs.

(2) In all appearance, the ruling which now obtains is one of long standing in the Community. It is to be assumed that it enjoyed the same legal force in the past that it has at present.

(3) While Canon 489 merely states that the Rules and Constitutions of the various religious institutes are still in force as long as they do not contain anything contrary to the canons of the Code, this same norm may rightly be applied in the consideration of an institute's recognized customs and usages. After all, they are but accessory in character, and therefore are subject to the same norm of interpretation as the principal—the Rule or the Constitutions—on which they depend. Even though the above-mentioned ruling were not repeated in the present *Book of Customs*, one could not conclusively infer from this that the ruling no longer obtains. If no mention is made of some particular usage or practice of traditional observance, one must examine whether this lack of inclusion is tantamount to its positive exclusion. If it is then of course the unmentioned custom is to be considered as abrogated. If it is not, then the custom continues still in force for in the absence of any positive act to abrogate it, and in view of its not running counter to the Rule or the Constitutions, the observance of such a custom is maintained in law and therefore remains intact for the Community at the present time just as much as it did in the past.

HOLY COMMUNION FOR THE SICK WITHOUT FASTING.

Qu. A very sick person is anointed for death and receives Holy Communion. Several days later the patient grows stronger but is still in danger of death. May Holy Communion be administered, even though the sick person is not fasting and for how long a period could this practice continue?

Resp. As long as there is danger of death, Holy Communion under the form of Viaticum, may be given the sick, but not more than once a day (Canon 864, 3). The confessor, or the priest who attends the patient, is to be the judge in each particular case. He can question the attending physician on the presence of the danger of death and regardless of the apparent condition of the sick person, he may administer Viaticum daily or as often as he thinks advisable and as long as the danger remains. After the danger passes, he may give Communion once or twice a week to the person, after the fast has been broken by liquids or medicine, if he foresees that the communicant will be seriously ill for a month. For the administration of Viaticum, fasting is not required. (O'Kane, Rubrics of the Roman Ritual, No. 775).

THE STATUS OF RELIGIOUS BOOKS WITHOUT AN IMPRIMATUR.

Qu. How should books written by Catholic laymen on religious subjects, published by Catholic book firms, yet without an *imprimatur*, be considered?

Resp. " Without previous ecclesiastical approval even laymen are not allowed to publish . . . books treating of Sacred Scripture, theology, Church history, Canon Law, natural theology, ethics, and other sciences concerning religion and morals. Furthermore, prayer books, pamphlets and books of devotion, of religious teaching, either moral, ascetic, or mystic, and any writing in general in which there is anything that has a special bearing on religion or morality." (Canon 1385.) If Catholic laymen are not allowed to publish books or writings on these subjects without ecclesiastical permission, which must be printed either at the beginning or end of the book or magazine (Canon 1394), then it naturally follows that good Catholics should not read such books. If any such book comes to their attention and they deem it pernicious, they should refer it to the Ordinary or the Holy See (Canon 1397). Canon 1399 lists the categories of books specifically condemned and forbidden to be read, published, sold or translated. Canon 1385 would not prevent a Catholic firm publishing a novel or book of verse by a Catholic author, or a book of essays, or a biography of a Catholic layman or ecclesiastic as long as the primary theme does not deal with faith or morals.

FORM OF IMPARTING THE APOSTOLIC BLESSING.

Qu. The Roman Ritual has two forms of Papal Blessing with plenary indulgence, one to be given " statis diebus ", the other " in fine concionis ". A recent decree of the Sacred Congregation of Rites, dated March 12, 1940, prescribes the form given in Title 8, ch. 32 of the Ritual, by all priests, regular and secular, who have special indult from the Holy See. Does the latter form oblige missionaries when they give the Papal blessing at end of missions or retreats? Which of these Benedictions should missionaries use at the end of missions and retreats?

Resp. The decree of May 12, 1940 extends to the diocesan clergy, who have the special faculty of imparting the Apostolic Benediction on stated days, the right and the duty to use this particular form. Previously, it could be used only by the regular clergy, or at least, the Roman Ritual specifically stated that it was to be used by the regular clergy. Since the same faculty of imparting the Apostolic Blessing was occasionally given to diocesan priests, the question was asked: What form should be used? This decree was published in answer. Toward the end of the Roman Ritual, in the section containing the blessings to be given by priests having apostolic indults, we find the formula for imparting the apostolic blessing with plenary indulgence at the close of a mission or similar exercise ('in fine contionum'). If the missionary has the faculty of giving this blessing with the Crucifix, then he will use it. For the regular clergy, the new decree is of no consequence. The individual priest must abide by the faculties he has been granted and use the formula indicated. Usually, he will have the faculty of imparting this blessing with crucifix and the short form.

LITURGICAL PROCESSIONS IN SMALL CHURCHES WITHOUT MINISTERS.

Qu. My parish is very small. There is but one aisle, in the center, four feet wide, in the church. May I bless candles according to the Missal on 2 February, without having the procession? What about the procession on Palm Sunday? "Matters Liturgical"—Wuest-Mullaney, states in #572/4, p. 367: "The Procession is of precept." Does a precept bind "sub gravi?"

Resp. Speaking of the blessing of candles, 2 February, and the procession which follows, Fortesque says: "If the procession is not made, strictly, the candles should not be blessed. (It is not lawful to mutilate a ceremony merely to suit one's own convenience—(Note by reviser). They are blessed and distributed primarily in order to be held during the procession. Indeed, in many countries the candles are given back to the church afterwards. But in England people keep them for use at sick calls, or to burn around the bed of a dying person. Other candles may be blessed at the same time, not distributed, but used in the course of the year at the altar" (*Ceremonies of the Roman Rite Described*, p. 284). This procession may go down the center aisle, and then outside the church, returning by way of the same aisle. Or, if it is possible, the procession may turn to the right outside the sanctuary and return by way of the center. On Palm Sunday, the procession must go outside the church proper in order to carry out the rite. In inclement weather it would suffice to have the celebrant and the ministers and singers remain on the porch or in the vestibule. In either case, there must be a procession if the candles and the palms are blessed. There is a blessing in the Roman Ritual for candles which may be used any time during the year.

O'Kane has a chapter on the 'Obligation of the Rubrics', in which we find the following: "Rubrics in general are divided into 'praeceptive' and 'directive'. Preceptive rubrics are those which bind under sin. Directive rubrics do not bind under sin, but simply direct what is to be done by way of counsel and instruction" (*Rubrics of the Roman Ritual*, p. 5). The author then explains that most of the rubrics are preceptive and he quotes Benedict XIV to the effect that they bind "sub gravi", except when there is want of advertence and lightness of matter.

Book Reviews

DE EPISCOPORUM ORDINARIA DISPENSANDI FACULTATE. By Liborius Restrepo Uribe, J.C.D. Revista Catolica, El Paso, Texas. 1939-41. Pp. xxxi + 199.

The purpose of Dr. Uribe's book is to indicate and describe the powers of the Ordinary in dispensing from laws. This purpose is achieved as follows. After a few general notions, the author discusses the fundamental rules for dispensations. Then, he quickly passes to certain, determined laws such as the law of fasting, Sunday observance, interstices, etc. Finally, in three separate chapters, the author discusses dispensations in the matter of vows and oaths, in irregularities, and in matrimonial impediments.

Dr. Uribe's book is divided almost equally into two parts. The first part is devoted to an outline of the history of dispensations. This history begins with the Council of Trent. The author deliberately omits earlier history. However, in his footntes, Dr. Uribe shows that he is acquainted with the earlier history of dispensations. It might have been more satisfactory if a short history of dispensations prior to the Council of Trent had been prefixed to the actual history narrated. The second part of Dr. Uribe's work considers the Law of the Code. It is in this part that the method described above is employed.

Dr. Urbie's book is accurate. It is apparently not intended as a close, sustained study of dispensations in regard to history or in regard to commentary. This is indicated by the rapid survey of the questions of law involved. In the first part of his work, the author generally states the problems involved, and discusses them briefly. In the second part of his work the author gives too little attention to vital questions. These questions are not indeed ignored but they are not discussed sufficiently. A case in point is the validity of a dispensation when the alleged cause for the dispensation is discovered to be non-existent. The author's treatment of this point is too brief. On the other hand, Dr. Uribe should be commended for his discussion of the subject of dispensation. This is treated satisfactorily.

There is no doubt that the book under review can be a useful handbook. It is easy to read. It will save much trouble whenever one requires a solution quickly.

A bibliography is prefixed to the actual text of Dr. Uribe's book. All the well-known canonists are included in this bibliography. However, the book was published too soon to include one of the latest and more satisfactory works on dispensations. Therefore, the reader will look in vain for a reference to Dr. Edward Reilly's work *The General Norms of Dispensations.* A useful index concludes Dr. Uribe's book.

COME WHAT MAY. By Arnold Lunn. Little, Brown & Company, Boston, Mass. 1941. Pp. viii + 348.

One need not be a great admirer of Mr. Lunn to enjoy this really absorbing autobiography. Organizer of modern winter sports, journalist, lecturer, author, and outstanding Catholic controversialist, Mr. Lunn's years have been filled with events that make for interesting reading, especially when the telling is spiced with wit and even some humor.

The most interesting pages of the volume are about Lunn the controversialist, but the chapters on mountain-climbing and skiing are excellent. The story of his conversion is not covered in detail, as it is fully treated in *And Now I See* and *Within That City*, but he does tell how he " entered the Church along the road of controversy and by the gate of reason ".

Logic and reason dominate the book. There are no extravagant utterances, no epics, no exaggeration of sentiment. It is thoroughly masculine; utterly British. It is a biography that the average priest will enjoy, and lend to his friends.

THE PARABLES OF CHRIST. By Very Reverend Charles J. Callan, O.P. Joseph F. Wagner, Inc., New York City. 1940. Pp. vi + 496.

This is a popular study, intended primarily for the laity. Dr. Callan divides his book into four parts, after what is practically an outline introduction of twenty pages. In Part I are grouped eight parables on the Kingdom of God, which are followed by the fifteen parables on the members of that Kingdom. Part III considers twenty-five parables on duties in the Kingdom; Part IV, eight parables on the consummation of the Kingdom of God. An excellent Index is also provided.

Father Callan's method is simple and effective. For each of the parables he first gives the text—from each gospel, if the parable is reported by more than one evangelist. This is followed by an analysis which studies (1) Context and Setting; (2) Image or Illustration; (3) Application and Teaching Illustrated; (4) Explanation of Details; (5) Lessons.

The author treats not only the " great parables " of our Lord, but some twenty others " whose claim to the name of parable in the strict sense of the term may in some instances rightly be questioned" but which are "rich in spiritual thought and suggestiveness". While the book is written with the layman in mind, the priest will find it full of suggestions for sermon material.

TEACHING TO THINK IN RELIGION. By Rev. John T. McMahon, Ph.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 130.

This little volume of studies from far-off Australia has no strangeness in it for American readers. Father McMahon treats of the same problems that confront us in this land, and during his course of studies at the Catholic University he became acquainted with the American temperament. The very favorable reception given to his *Building Character From Within* is an indication of the esteem in which he is held in American Catholic educational circles.

Last year, Dr. George Johnson wrote, "Father McMahon's interest has always been in the heart of the child and in enkindling in that heart the Fire that Christ brought on earth." The present volume is added proof of the truth of that statement. It is a professional book for teachers, emphasizing that pupils must be led to think, and that teaching to think is the goal of teachers of religion. To work effectively, the teacher must prepare and Father McMahon provides many a helpful hint. Reading the book will not exempt the teacher from thinking; indeed, it will encourage thoughtful preparation. "Teaching to think in religion" the author says, "is the only ideal that will last. As a means to that end I suggest to teachers that they think to teach. Unless the pupils see that we think to teach they will not learn to think. . . . If we train our pupils in the habit of taking thought in religion, we send them from us, confident that they will not be likely to dance to the tune of every worldly opinion."

After the introductory chapter on preparation, an excellent study is given on why our Lord taught in parables and on the principles of the parables. This is followed by short articles on imagination in children, dramatization, giving meaning to words, prayers, the unreality of Bible history, the art of story telling, church history and apologetics. Pastors will do well to buy a copy to lend to their catechists, and a copy should be in every parish convent library.

SOCIOLOGY. By Walter L. Willigan and John J. O'Connor. Longmans, Green and Co., New York City. 1940. Pp. xi + 387.

There is nothing dull or indigestible about this book. The authors have collaborated well; the facts are presented completely and succinctly; the style is brisk and direct.

The study is of man, as an individual and as a member of society, from the Christian point of view. Unlike most sociology texts, such basic truths as Original Sin, the Redemption and the Supernatural Life are given their proper place. The authors have endeavored to collate the fundamental tenets of Christianity with the findings of modern sociological research, and have succeeded in producing a text book that will be found most acceptable in Catholic colleges and by individual students. A valuable feature is a bibliography, listing Catholic sources, which takes the form of a critical essay on authorities.

The text is divided into eight parts: (1) Contemporary society, Techniques and errors; (2) The body, soul and mind of man; (3) The Good Society—How man ought to live; (4) Man's group life; (5) Man's creative, productive and protective culture; (6) Social processes and interaction; (7) Man's social controls; (8) Man's solution of the social problem. Ten charts, by Pictorial Statistics Inc., are of no little help to the student.

A short quotation from the chapter on Social Interaction will give a fair idea of the authors' style and method. "There is, most unfortunately, a Jewish problem in the United States today and it would not only be futile but dishonest to deny it, or to attempt to mitigate its seriousness. The Jew is distinct from the people among whom he lives. The basis of this distinction is the strength and stubbornness of the Jewish culture. The heart and center of the Jewish culture is the Jewish religion. . . . The Jews in America today are a fearful minority which walks in terror that bestial European conditions may one day be duplicated in this country. Such a minority usually sets up defense reactions which intensify the very condition which they hope to allay. Race mongering and race myth propaganda, largely of Nazi origin, have aroused fierce primitive emotions. Hence there is grave danger that race hatred and race prejudice will not be resolved but will lead to race conflict and thus disturb the entire social equilibrium."

This is a book that can be recommended to every American priest. It should be available, too, for members of study clubs and some of its chapters read, with proper comments and explanations, to older catechetical groups.

L'ARGUMENT DE PRESCRIPTION DANS LE DROIT ROMAIN, EN APOLOGÉTIQUE ET EN THÉOLOGIE DOGMATIQUE. By Jean-Léon Allie, O.M.I. L'Université d'Ottawa, Ottawa, Canada. 1940. Pp. 221. Price, $2.25.

Father Allie's dissertation, the first of a new series of doctoral studies to be published by the Faculties of the Sacred Sciences at the University of Ottawa, is a solid piece of research and a real contribution to positive theology. Clear in thought and precise in expression for the most part, it is provocatively readable.

The author aims to determine the nature of the theological argument of prescription, or of prescriptions, as used by Tertullian, its creator; then, to give a summary exposition of the use made of it by Catholic apologists and theologians; and, finally, to establish what development, if any, it has undergone since the appearance of *De Prescriptione.*

This well-documented thesis offers the following conclusions. (1) Tertullian employs as a point of departure judiciary prescriptions *pro reo* of Roman Law, i. e. reasons invoked by the defendant, to be examined by the judge, and which, if found to be valid, would free the defendant from a discussion of the claims of the plaintiff. But he gives theological prescriptions a distinctive character by making them proofs of truth or of error. (2) Among Catholic thinkers various types of prescriptions have been developed, dogmatic, philosophical and apologetical. (3) There are as many definitions of prescription as there are different bases for the argument. (4) The argument from prescription most commonly found is that drawn from the unanimous consent of the Eastern Schismatics and the Latin Catholics on a given doctrinal point at a given time. (5) The value of the argument of prescription varies according to the group addressed; a prescription founded on an article of faith can be employed effectively only with those who accept the faith, whereas one based on data of philosophy or of history is capable of impressing even non-Catholics. (6) The use of such arguments ought not relieve theologians and apologists of the task of demonstrating mysteries of religion by scriptural or other proofs, for varied are the ways by which men are led to the truth. (7) The place of this argument in the *Loci Theologici* depends upon the manner of conceiving it; for example, it may be linked to tradition or with the authority of the Church or with reason, or it may stand alone as a valid motive for not arguing at all with heretics.

An adequate bibliography, analytical index and a detailed table of contents complete the study.

Book Notes

The 1941 edition of *The Official Catholic Directory* is 37 pages larger than last year's edition. The editor, Mr. Louis Kenedy, has added a handy "Hints and Helps" section which is of real assistance in finding the information contained in the Directory, and gives some interesting facts. One wonders, however, what he means by "Professed Secular Priests".

The *Directory* is a "must" for every rectory and Catholic institution, not only for the use of the priests but also as a source of information for inquiring parishioners. The 1941 edition is now ready for distribution. (P. J. Kenedy & Sons, New York City. Pp. xv + 1399.)

The work being done by Dr. Dengle and her Medical Missionaries has aroused Catholic interest in the social and religious condition of women in India. Popular writers have made known the advantages enjoyed, and particularly the degradations of Indian women; the Medical Missionaries are among the few who have done anything to try to improve conditions.

An interesting study on the extent to which religion is responsible for child marriage, infant mortality, and the other ills of India, is Dr. Mildreth W. Pinkham's *Woman in the Sacred Scriptures of Hinduism.* Dr. Pinkham points out that religious considerations alone are not responsible for the condition of Indian women; some of the knotty problems arose because of factors such as climate, geography, legends, poetry, social contacts with aboriginal peoples, and woman's natural tendencies, customs, institutions and economics. In the Hindu religious writings there are more than a few passages showing an enlightened attitude toward women, and in them can be found authority for correcting abuses. The method of the dissertation is to advance a proposition bearing on the subject and to support it by quotations from the Hindu writings or approved authors. The selected material in the study is taken from The Vedas, The Brahmanas, The Upanishads, The Laws of Manu, The Puranas, The Mahabharata, The Bhagavad Gita, and The Ramayana. Priests interested in the Indian missions will find the study absorbingly interesting. (Columbia University Press, New York City. Pp. xiv + 239.)

Listen, Mother of God is a series of meditations on the titles of our Blessed Mother as contained in the Litany of Loreto. The author, Reverend Dr. Hugh Blunt handles the matter very well, and presents a volume that compares favorably with his *Mary's Garden of Roses.* The young priest will find Dr. Blunt's short chapters helpful in preparing Sodality instructions and *ferverinos.* (Catholic Literary Guild, Ozone Park, N. Y. Pp. 258.)

Father Gerald Brennan's latest story for children is *The Man Who Dared a King,* which is the life of St. John Fisher of Rochester, England. Father Brennan knows how to tell a story so that it is interesting to little folks, and so that they remember the important points. The publishers have cooperated well by furnishing large, easy-reading type and some lively illustrations. (The Bruce Publishing Company, Milwaukee, Wis. Pp. 64.)

Benziger Brothers present the second volume of *The Year's Liturgy* by the late Abbot Fernand Cabrol. The Abbot died four years ago when the first part was in the press. The Revisers, who prepared this present volume, took over his notes and outlines, and have followed faithfully his ideas and general arrangement. Part II treats of the Feasts of our Lady, the Commons of Saints and Votive Masses, the Popes of the First Three Centuries, and the Saints of each month. (The Sanctoral).

The author intended these to be liturgical handbooks for the layman, and the layman will find it truly inspirational. An index of Saints and Feasts is added, which is indispensable for the proper use of both volumes. (New York. Pp. vii + 408. Price $3.50.)

The Benedictine Liturgical Conference of Newark, N. J., has published the *Proceedings of the First National Liturgical Week.* It contains a record of all that took place at the gathering which was held in Chicago, 21 to 25 October, 1940, under the patronage of the Archbishop of Chicago.

The liturgy in parish worship was the theme of the discussions, and this was considered under the headings of the parish itself, the Mass, the Divine Office, devotions and the artistic expression of the liturgy in parish worship. The discussions are given *in extenso* as well as the set addresses, and in some cases the *ad libbed* remarks are more illuminating and helpful than the formal papers. The volume can be recommended to those pastors who are anxious to improve the ceremonies and liturgical observances in their parish functions. (Pp. xi + 251.)

The Heart of the Rosary is the continuation of the previous volumes by Father Francis P. Donnelly, S.J., *The Heart of the Gospel, The Heart of Revelation* (P. J. Kenedy, New York) and *The Heart of the Church* (Hirtin). Father Donnelly presents for meditation a particular virtue for each of the fifteen mysteries of the rosary. They are, in order: faith, prudence, justice, generosity, patience, charity, temperance, humility, fortitude, obedience, hope, prayer, the Gifts of the Holy Spirit, devotion, and magnanimity. The book is intended primarily for private meditation, but it also lends itself to recitation before the public praying of the rosary. (Catholic Literary Guild, Ozone Park, N. Y. Pp. 126.)

Another excellent series of meditations on the rosary is Sister Mary Aloysi Kiener's translation of Donatus Haugg's *The Rosary and the Soul of Woman.* (Frederick Pustet Co., New York City. Pp. 115.) The thesis of the author is that the rosary is the life of Christ, and as such is the life of the Blessed Mother of all of us, who is the mirror of her Son, even as He is of her. The rosary, Father Haugg writes, is the school of prayer, of labor, of sacrifice. Our Blessed Mother is great because she was supremely womanly in every respect, and the world will find its healing in Mary and in women who strive to imitate her virtue. The book is short but very much to the point. It is addressed to lay folk rather than to the clergy.

His Excellency, the Most Reverend John J. Swint, S.T.D., Bishop of Wheeling is the author of two small books that are well worth consideration: *Back to Christ* (The Church Supplies Co., Wheeling, West Virginia. Pp. 86) and *Forgotten Truths* (Catholic Literary Guild, Ozone Park, N. Y. Pp. 188.)

The first volume, which is really a large pamphlet, is an excellent study of the Encyclical *Summi Pontificatus.* Besides the text of the Encyclical, His Excellency presents short studies on Christ the King, Christian Solidarity, The Enemies of Christ and Civilization, Church and State, Education, and Our Mission in the World.

In *Forgotten Truths* is given a series of meditations on the value of the soul, sin, judgment, hell, heaven and the mercy of God. A supplement considers prayer, the Blessed Virgin, venial sin and the fact that God is Love. Truly the *materia* of this volume are things that have been forgotten, but are of the utmost importance in the light of eternity. The author has had many years of practical experience on the missions, and *Forgotten Truths* is marked with a directness and simplicity that cannot but make a deep impression. There is a tendency, His Excellency points out, to fix our attention on what we consider the needs of the hour, and to lose sight of fundamentals. This volume should be helpful for spiritual reading, private meditation and sermon material.

The Preservation Press, Silver Spring, Maryland, has reprinted a new edition of Father Paul Furfey's *Catholic Extremism* which created so much attention on its appearance a half dozen years ago. There are no changes in the 1941 printing. (Pp. 39. Price 10c.)

Dr. Lane Cooper's *Aristotelian Papers* is a revised reprint of some of the author's articles and reviews which appeared in various learned periodicals. While the contents of the present volume are merely supplementary to Professor Cooper's deeper studies, they will delight the priest whose studies in scholastic philosophy make him an admirer of Aristotle's genius. The article on "The Verbal 'Ornament' (kosmos)" is particularly interesting, and the penetrating criticisms of the various books discussed will be quite stimulating. (Cornell University Press, Ithaca, New York. 1939. Pp. x + 237. Price $2.50.)

The second volume of the Very Reverend J. J. Callahan's *Science of Language* is an original attempt to establish a scientific study of the nature and meaning of words—a very neglected field.

The aim of the author is to equip the student with a thorough understanding of words, the classes to which they belong, and the different modes of signification they may assume. The volume is divided into five parts. Part I gives a brief history of word study and its advantages; part II formulates its principles; part III studies the classes of words; part IV treats of the different modes of signification; part V deals with the classification of knowledge. Section I of Part III is noteworthy for the brilliant analysis of grammar and grammatical etymology that it contains. The style and presentation are agreeable, but above all else, lucid. (Duquesne University Press, Pittsburgh, Pa. 1939. Pp. xii + 272.)

The B. Herder Book Co., St. Louis, Missouri, present a new reprint of *The Book of the Miraculous Medal* by a Vincentian Father. The contents are divided into historical and devotional aspects of the subject, and a short outline of the life of Blessed Catherine Labouré is given. Priced at 50c the book is intended for parish-wide distribution.

The Chants of the Vatican Gradual, translated by the Monks of St. John's Abbey from the German of Dom Dominic Johner is the only work in English which gives the historical and liturgical setting of the variable Mass chants, with an analysis of their musical interpretation. The purpose of the volume is to dispel misapprehensions and prejudices regarding Gregorian Chant and to aid in its proper rendition. While some parts of the book are technical, any priest who had the ordinarly seminary training in Chant will experience no difficulty in using it profitably.

The author studies each of the variable Mass-texts (Introit, Gradual, Alleluia-Verse, Tract, Sequence, Offertory, Communion) in their historical and liturgical setting, and their intimate relationship is noted. An analysis of the musical score accompanying the text is given, showing that the Gregorian music is the perfect medium for interpreting the sentiments of joy and sorrow, hope and fear, gratitude and penance, which the text contains. Dom Johner finds no difficulty in persuading the reader that Gregorian Chant is not a dated and outmoded thing, but is thoroughly alive, and that when Pope Pius X imposed "its scrupulous observation on all", he was seeking for a return to one of the "primary and indispensable sources of the true Christ-life". (St. John's Abbey Press, Collegeville, Minn. 1940. Pp. xiv + 500. Price $4.00.)

Books Received

Woman in the Sacred Scriptures of Hinduism. By Mildred W. Pinkham, Ph.D. Columbia University Press, New York City. 1941. Pp. xiv + 239. Price $2.75.

Matthew, Mark, Luke, John. Were They Fooled?—Did They Lie? By Martin J. Scott, S.J. The America Press, New York City. 1941. Pp. 24. Price 10c.

They Said He Blasphemed. He Said He Was the Son of God. What Say You of Jesus Christ? By Martin J. Scott, S.J. The America Press, New York City. 1941. Pp. 24. Price 10c.

Hegel's Hellenic Ideal. By J. Glenn Gray, Ph.D. King's Crown Press, New York City. 1941. Pp. viii + 103. Price $1.50.

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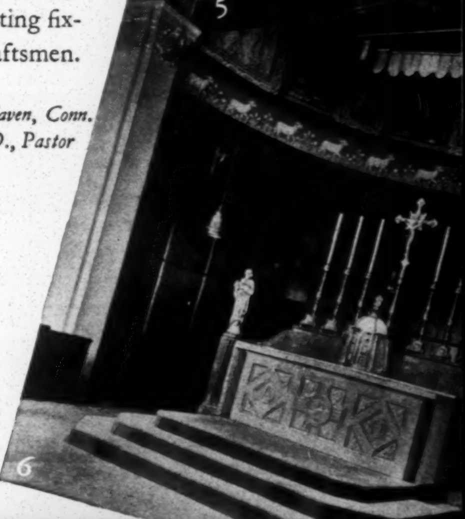

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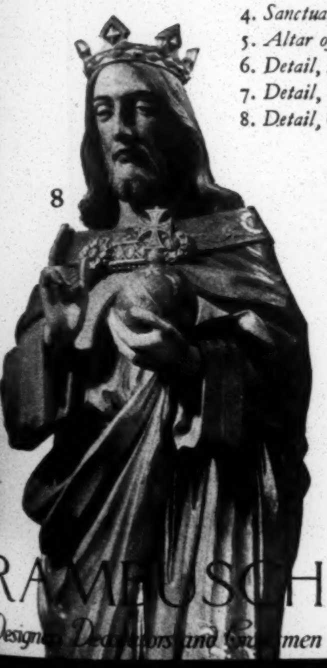

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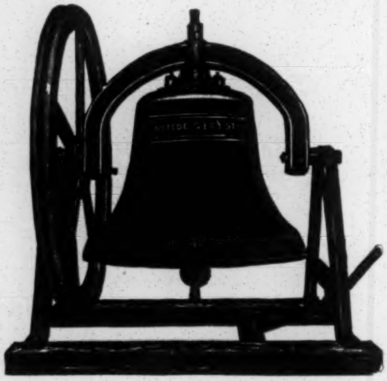

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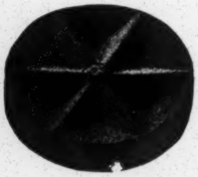

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